

MENTORING TOOLS FOR ASSOCIATE
MINISTERS IN A LOCAL
CHURCH SETTING

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ABSTRACT

MENTORING TOOLS FOR ASSOCIATE
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by

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United Theological Seminary, 2006

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The First Baptist Church of City Point, Hopewell, Virginia was the context for this ministry project. The hypothesis was that associate ministers lacked mentoring and training in the area of ministry. To accomplish this goal, five instructional classes were taught on mentoring and training for associate ministers. Pre and post-test results of the instructional classes showed that the associate ministers were untrained and improperly mentored. As a result, a manual was developed to assist the pastor in the training of associate ministers in the areas of Personal Mentoring, Personal Growth and Professional Development.

ACKNOWLEDGEMENTS

I am eternally grateful to God for the opportunity to experience this awesome mission. I am exceptionally thankful for the love, prayers, support and continued unflagging willingness of my wife, Gail. Oh God! Thank you for my wife.

It is with humility and gratitude that I acknowledge the work and collaboration of my peer group, led by Dr. Harold Hudson and Dr. Daryl Hairston. The traveling peer sessions, blackboard conference calls, telephone conversation, all were meaningful to the fulfillment of my project. A special thanks to Dr. Hudson for believing in me in my toughest moments of transitioning.

There are those colleagues who have been a friend, peer and a great supporter of this ministry project, especially, Joseph Patrick Lee, Jr. Thanks Brother Lee and Dr. Elisha Burke for your professional insights and support. The challenge, space and creativity in developing this project were provided by First Baptist Church of City Point. I want to thank personally The Reverend Dr. Rudolph Dunbar and First Baptist Church.

DEDICATIONS

This effort is dedicated to my wife, Gail, for being the greatest wife in the world for me during my years of graduate studies.

This project is also dedicated to my now deceased, mother-in-law, Ethel, who always encouraged me to follow my heart's desire and continue to the end what God had ordained for me a long time ago.

DEFINITION OF TERMS

Associate Minister: A born again individual who has acknowledged his or her calling to the Gospel ministry, publicly announced it and then licensed to serve in a local church that has a pastor.

Collaborative Leadership: Allowing people to utilize their potential to create community through teamwork. The model developed by students will allow church leaders to work with other entities and social orders to meet the need of the community to create community wholeness.

Mentee/mentoree: A person being mentored by another person(s); especially one who make an effort assess, internalize and use effectively the knowledge, skills, insights, perspective or wisdom offered by a mentor.

Mentor: A mentor is a special helper who offers knowledge, insight, perspective, or wisdom that is especially useful to another person.

Mentoring: A dynamic relationship of trusts in which one person enables another to maximize the grace of God in his or her life and service.

Qualitative: Involves the examination and interpretation of observation for discovering underlying meaning s and pattern of relationships

Quantitative: Involves the numerical representation and manipulation of observation for the purpose of describing and explaining the phenomena that those observations reflect.

Theory of Mentoring: Learning that mentoring is part intuition, part feeling and part hunch, made up as you go along and composed of whatever ingredients you have available at the moment.

EPIGRAPH

The Difference Between Strength and Courage

It takes strength to be firm,
It takes courage to be gentle

It takes strength to stand guard
It takes courage to let down your guard

It takes strength to conquer
It takes courage to surrender

It takes strength to be certain
It takes courage to have doubt

It takes strength to fit in
It takes courage to stand out

It takes strength to feel a friend's pain
It takes courage to feel your own pain

It takes strength to hide feelings
It takes courage to show them

It takes strength to endure abuse
It takes courage to stop it

It takes strength to stand alone
It takes courage to lean on another

It takes strength to love
It takes courage to be loved

It takes strength to survive
It takes courage to live.

Author Unknown

*As I was with Moses, so I will be with you. I will not leave you
nor forsake you. Be strong and of good courage.*

(Joshua 1:5^b-6^a)

INTRODUCTION

As a member of the Hudson/Hairston Group, Doctor of Ministry, Collaborative Leadership in the Twenty-First Century, I realized the true meaning of being on a team that cares about working together amicably for a common cause in the local church.

The writer's project was formulated and was born out of the need for mentoring associate ministers in a local church setting for reproducing after God's kind. Throughout Scriptures, fruit is symbolic of either growth or barrenness. To please God, we, as Christians, are to bear fruit and produce. Everything in creation produces after its kind, and the God of creation is no different. He is the progenitor of the laws of creation; therefore, he also produces after his kind.

During Jesus' earthly ministry, he was a mentor to many disciples. He specifically chose twelve men and said, "Follow me." For roughly three years, they lived with Jesus and he taught them many things. He poured his life out before them so they could understand the Father, then he promised them another mentor (comforter) would come in his stead after he was gone, the Holy Spirit. The mentoring process is one of multiplication; it builds and molds an individual, who in return molds and encourages others. In retrospect, Jesus taught his disciples, so they could teach others.

In Chapter One the reader will: (a) identify the basics for the ministry focus, (b) explain this area of ministry and the reasons for choosing it, and (c) what special insights the writer brings to this project from his pastoral experience in respect to the

associate ministers. The context of the model is clearly defined in this section of the project. In addition, various ministries are detailed and highlighted.

Chapter Two is an exploration of the areas of study, which is crucial to the development of this program. The State of the Art in this ministry model reveals expert literature and concepts of the mentoring process.

Chapter Three offers a theoretical foundation, which includes Historical, Biblical, and Theological Foundations of the ministry model.

Chapter Four provides a description of the project design and methodology, and offers a brief history of its development to provide background. With the context associates, goals and assumptions are developed, and in the appendices are examples of the project's implementation. In addition, with the references and appendices that are provided, implementation of this model can be carried out in any denomination.

Chapter Five summarizes the results of the work described in earlier chapters. The method of data collection as well as the description of the data reported is provided to help the reader understand how the information was extracted from the instructional classes/seminars' development curriculum. Five classes were conducted on the following topics to evaluate the associate ministers' understanding of Personal Mentoring, Personal Growth, Professional Development, Biblical Mentoring and Church By-Laws.

Chapter Six offers summarization, statements of the project's teaching, seminars, recommendations, reflections and the conclusions of the purpose for the project. It gives the reader an opportunity to be a part of the insights gained in the planning, processing, and reviewing of the development of this model. This chapter also describes what to do differently if the project is carried out again.

The following pages describe a journey of understanding and research in the field of mentoring that has the potential to influence the future of the church, ministers and pastors if implemented with integrity.

CHAPTER ONE

MINISTRY FOCUS: LEADERSHIP BORN AND MADE

The writer is the oldest of thirteen children and was raised in a three-room house on a dirt road in a southern town of Alabama. At the age of nine years old, he was given the responsibility of overseeing and caring for his three brothers and two sisters. His physical and mental development then was a gift only God could have granted, and it flourished through his teen years as well.

The writer's family was a close-knit family (they had to be). He was introduced to, and accepted Jesus Christ as his Lord and Savior and was baptized at the age of twelve. Attending Sunday School and church was mandatory.

Upon graduating from high school, the writer joined the Job Corps, which sent him to Atlanta, Georgia, via Morrison's Cafeteria. Now the writer found himself again cooking, but this time it was a career job. Even though cooking was an adventure and self-sufficient, repeatedly, the writer still found himself looking and searching for something other than cooking because he was not really content.

After two years of cooking at Morrison's Cafeteria in Atlanta, Georgia, the writer was awarded a fully paid scholarship to attend their Culinary Arts School in Mobile, Alabama in preparation of becoming an executive chef. Eleven years later, the writer moved to Richmond, Virginia, where he was still employed by Morrison's Cafeteria Corporation.

In the fall of 1982, the writer was invited to church by a co-worker and throughout the service he could hear God speaking to him saying, “Preach my word.” It was the spring of 1983; the writer accepted his call to the gospel ministry and was licensed in August of 1983 and ordained in December of 1984 by The Reverend Ulysses White of Pilgrim Baptist Church in Colonial Beach, Virginia. Shortly after his ordination, the writer moved to Colonial Beach where he began serving as an assistant to the pastor. It was here that the writer realized that God had something greater for him, and surely months later, God revealed to him to get ready, and to seek higher learning so that he could be prepared to “pastor” his people.

In early spring of 1985, two young ministers joined Pilgrim Baptist Church. As the assistant to the pastor, I was given the duties of training these two ministers. Being new to this position and knowing nothing about preparation/duties of associate ministers, I found myself often frustrated and disgruntled over how difficult it was for them to keep “quiet” and submissive in the pulpit and in the eyes of the congregation. Finally, I approached my pastor and shared with him that these associate ministers were unmanageable and unskilled in the things of the ministry and that I needed his help in overseeing them. To really look back now, my pastor was not concerned how they carried on because they were good tithers and came to church regularly. It was after that conversation that those associate ministers tried to oust the pastor, deacons and myself from the church. They became so unruly and disrespectful until they were asked to leave the church. I was the one that was also truly hurt by their lies, backbiting and undermining.

It was in this atmosphere and during these times that I prayed to God to help me in my wisdom, knowledge and understanding of ministers in the ministry who lacked training and mentoring.

Preparation for Ministry

In January of 1991, the writer enrolled at Atlantic Baptist Bible College (ABBC). God did what he said he would do. The courses were hard, but God gave him the wisdom to distribute his knowledge and the classes became a joy.

After one year at ABBC, the writer's sophomore year really had some high hope and he was excited about getting started with new professors and classmates. This year would be one of his most rewarding years. It was this year that he met a Christian woman named Gail. Her family was deeply religious people who worshiped at a local church, Mount Pleasant Baptist Church, in Chester, Virginia. Gail was a secretary for the Virginia Department of Transportation, very bright and skillful in all secretarial work. Again God had answered his prayers, even though Gail was not aware that he had been praying to God for a helpmeet, but most of all right now a friend who really understood the writer's mission. On December 19, 1993, the writer and Gail were married at Mount Pleasant Baptist Church, where he continued serving for about two and a half years.

During the writer's junior year at ABBC, the classmates and the administration honored him with several awards. To list a few, in 1991-1993 the writer was awarded the Leadership Award for being a leader among his peers and professors. In 1992, the students and faculty presented him the Outstanding Student Award for maintaining a

3.6 G.P.A., and being on the Dean's List periodically throughout the school term. In 1993, the faculty presented him with the Service Award.

Excitement was in the air again as "Eyes have not seen, nor ears heard, nor entered into the heart of man, what God has promised to those who love him."¹ Truly God had delivered him and blessed him to be the first of thirteen children to complete studies at a four-year college and earn a degree. His mother and his sisters, Mrs. Hicks (a missionary instrumental in the writer attending seminary), Gail and her family, and friends all rejoiced with him on this great day in May of 1995. God had blessed him to be the valedictorian of his class and his speech came from II Timothy 2:3, "Endure Hardness as a Good Soldier of Jesus Christ."

For about six months now the writer had been preaching in surrounding churches and on the evening of September 12, 1996, just one year and four months after graduating from Bible College, he received a call from the chairman of the deacons at Rising Mount Zion Baptist Church (RMZBC) in Carson, Virginia. His conversation was brief. "We (the church) have met and on a vote of 50 Yeas to 1 Undecided, you have been voted in as our new pastor-elect. The question now is, 'Will you consider our request?'" The writer stated as calmly as possible that he would be honored to be their pastor. What a day! What a miracle!

Rising Mount Zion was a Baptist church in a rural area of Carson, Virginia, approximately thirteen miles south of Petersburg, Virginia. This little church had a membership of 53 or so people but all of them were not attending services on a regular basis. They held service twice a month and this was the tradition handed down some three generations. During the writer's first visit prior to his first Sunday, God showed him

¹ I Corinthians 2:9, New King James Version (NKJV)

why he was chosen and not to tarry in getting things set in order which he would show him.

RMZBC had a motto that had no significance and did not encourage members to be about kingdom building. That motto was, “The little church on the side of the road.” This mission statement had no vision, no thrust and no Biblical connotation. At the next church conference, the writer introduced the new mission theme that God had given him for the church to produce not just to prevail. This new theme was, “A Church on the Move for Christ; One Family, One People United through Faith.” The oneness was brought about because all of the members were not united, some were not living or serving Christ and most of them performed very little service (work) in the church.

Being full of tradition, which had been handed down through generations of ancestors, and the lack of leadership skills in the church, the second year’s goals were the reorganizing and reconstructing of ministries, their purposes, functions and objectives. The primary purpose for this was that there were no ministries, but boards within the church, which had no Biblical principles.

Seminary Training

Rural parishioners find it difficult to understand a pastor who seeks higher learning while pastoring. Now that the vision of RMZBC had been accomplished, the writer enrolled at Virginia Union University (VUU), School of Theology in Richmond, Virginia in August 2001. From the day he announced his acceptance at VUU School of Theology the next news circulating was that he would be seeking more money and

preaching “above their heads (understanding) and not meeting the needs of the people any more.”

It has always been a desire of the writer to be able to attend and graduate from an accredited seminary. Again obedience is better than sacrifice and by being obedient to the task that was assigned to him, God blessed him to attend seminary. He obtained another job to help with tuition, books and to have necessities.

God gave him the strength he prayed for plus the wisdom to apply the knowledge in being faithful as a husband and pastor of his church. It was extremely difficult, but God also blessed him with a very understanding and patient wife who assisted him tremendously in all of his duties and secretarial work.

In his senior year in seminary, God spoke to him to leave the church and pursue his vision of higher learning so that he could help pastors and parishioners in the future concerning collaborative (collective) leadership in ministry. The benefits derived from this ministry would be effective when supported and supplied by the right spirit and trained personnel.

For eight and a half years, the work of God was given top priority in this writer's life. There was nothing else at RMZBC for him to accomplish. The people had reached their potential and growth now was not important anymore, “the changing of the guards had come.”

So on July 7, 2004, at a regular church conference, the writer surprisingly announced his resignation from the pastorate to fulfill what God had spoken to him. His heart's desire was to be all he could be for the glory of God, and his work and ministry had come to an end at RMZBC and it was time to move on. In reality it was not only the

devilish undermining, cunning, lies and loose tongue of an associate minister and his wife that played a large role in the writer's resignation, but God allowed it to happen so he would not change his mind about continuing his seminary education.

The writer received a call from United Theological Seminary that following Monday morning in July informing him that he would be receiving a package in the mail shortly. Everything was approved and the journey had begun in seeking a program/project that would assist pastors in enhancing, enriching, and mentoring leaders in ministry.

Context of the Ministry Focus

After the writer's resignation from RMZBC as pastor, the writer and his wife reunited with First Baptist Church of City Point, their home church.

First Baptist Church of City Point is located in the City of Hopewell, Virginia, a rural city that consisted of enormous Civil War history, museums, wharves and harbors, plantations, rivers, historically wealthy families, and a hospital.

While the City of Hopewell is a relatively new municipality (established in 1916), it encompasses the much older community of City Point (annexed in 1923).² City Point was founded in 1613 and is the oldest continuously occupied English settlement in the United States. It was formally established in 1826, but a small hamlet and port have existed there since colonial times.³

² Jensen, Todd L., John R. Underwood, and David W. Lewes. "*Bones, Bottles, and Buttons, Oh My! Archaeological Analysis of a Civil War Feature from City Point, Virginia.*" Paper presented at Middle Atlantic Archaeological Conference, Virginia Beach, VA. March 15, 2003.

³ Mary M. Calos, Charlotte Easterling and Ella Sue Rayburn, *1983 Old City Point and Hopewell: The First 370 Years*. (Virginia Beach, VA: The Donning Co. Publisher, 1983), 9.

The History of First Baptist Church of City Point

One hundred thirty seven years ago, this church was organized and started on its divine mission by First Baptist Church, Harrison Street, Petersburg, Virginia. The membership was composed largely of ex-slaves and their children who were former members of that church. First Baptist Church, Harrison Street has been regarded as the mother church, and they cherish the feeling and attitude that characterize every true child of its parents.

First Baptist Church of City Point has been located on six different sites and a shuffle since its organization:

1. In an old army guard house that was located on what is now known as Appomattox Circle near Francis Street;
2. To the end of Pecan Street on the hill overlooking the James River;
3. Downhill near a ravine just below the second site;
4. Less than 25 yards from the present site near the foot of this hill;
5. At the foot of Prince Henry Avenue, now called Church Street; and
6. At 502 Water Street where the first building owned by the church was erected;
7. The Shuffle happened in 1982 and 1983, thus retaining its basic geographical address.

Many moves were necessary because of nearby residents complaining about the church members rejoicing in the Lord as they sang, shouted, and prayed far into the night. At the fifth site (foot of Prince Henry Avenue, now Church Street), after such a long time, the members became annoyed by frogs in the pond and searched for the sixth site.

In 1906, a committee headed by The Reverend H. G. Wallace, pastor, (now deceased) was appointed for travel to Newport News, Virginia to arrange for the purchase of the property on which would become the sixth site of First Baptist Church. It was a long hard struggle to pay for the property and building materials. In 1915, work finally began on the building. After a while, work ceased with only the frame of the structure standing. Services were held within the frame where members sat on make-shift pews of barrels and boards or whatever could be found to be used as seating. It stood this way for nearly five years.⁴

First Baptist Church is rich in Baptist doctrine and carries out extensively the Baptist denominational creed. The new National Baptist Hymnal is used at every service, the Seventeen Articles of Faith is the constitution of the body, and the Church Covenant is read in unison each third Sunday along with observing the Lord's Supper. Baptisms are held pending the candidates' announcement, which is set by the pastor.

Under the guidance of The Reverend Dr. Rudolph Dunbar, First Baptist has experienced many changes and trials to help it meet the needs of its members. Changes in the order of service were provided to allow the associate ministers to participate in the morning service. A schedule is provided by the pastor and posted in his office for these ministers and their duties are very specific. Some of these duties are:

- Worship leader--lead the parishioners into worship and is responsible to assist in the high flowing of the Spirit during worship time. The worship leader knows who is going to participate in all Scripture readings, altar prayer, blessing, and benediction, which are carried out by the associate ministers.

⁴ History provided by The Rev. Dr. Rudolph Dunbar, Pastor of First Baptist Church of City Point, Hopewell, VA., 2005.

- The Communion is blessed by ordained ministers or deacons and is served by the pastor and ordained ministers and deacons.
- Adult Sunday School is under the umbrella of the Christian Education Department and this individual oversees lessons for the adult classes. The children's Sunday School, range from ages 4 years to 11 years old, is under the watchful eye of an ordained minister who has been ordained for the Youth Ministry.
- Mid-week services are a blessed addition to First Baptist Church under Dr. Dunbar. On Tuesday nights there is a Substance Abuse Ministry (SAM) gathering which has a Biblical foundation in helping addicts, alcoholics or others to trust God in overcoming their shortcomings or addictions. The president has an agenda, which is carried out each Tuesday night. This ministry caught the eye of the media and other local churches and it was praised for the work it was accomplishing. Other churches and civic organizations in the Petersburg, Hopewell, and Prince George areas have adopted this program.

First Baptist Church also was the first church in the Tri-City area to adopt a junior deacons' ministry, which consisted of young men from 14 to 21 years old. They were not ordained but under the guidance of the pastor and deacons. The purpose of this ministry is to train young men in the responsibilities and functions of deacons and to excel their interest in working for the Lord in a church setting. Such elements as tithing, regular attendance, attitude, devotion, preparation and dress code were a large part of their involvement. Their attendance was also mandatory for all of the services of the church.

Each person who was chosen by the pastor and deacons were those who showed an interest or desire to participate in the ministry.

First Baptist Church has many ministries and the cry for strong leadership always rises to the top. Many times the same persons are elected or volunteered because of the fright of being a leader scares most.

Building Blocks

As the author focused on his down hill and up hill experiences in his Christian journey, those times molded and mended character, knowledge, wisdom and understanding in his hope of glorying God. The word of God says:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience, experience, and experience, hope and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.⁵

The heart of this author's context of ministry and synergy is finding the elements of building good, sustaining leadership in the Christian church. This author believes wholeheartedly the famous quote that "one cannot lead, where one has not traveled, and one cannot teach what one has not been taught," author unknown.

Leadership

Leadership is the cornerstone of the church. If there is no leadership, there is no reverence for positions or for God. The Bible states:

The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another,

⁵ Romans 5:2-5, King James Version (KJV)

and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.⁶

The calling and function of Biblical leadership is crucial and effective. The development of ministry in the Old Testament begins to set a pattern for the way God calls persons to leadership.⁷

Each person is specifically chosen and called by God and there are no calls issued at random. God called Noah, Abraham, Deborah, Gideon, Moses, Isaiah, David and Esther, each by name and for specific purposes. This pattern is immediately established in the New Testament, as Jesus chose individually, by name, those whom he wished to serve with him.⁸

Each follower stands alone, deciding how to respond to the call. No one and nothing else shields the person at the moment of the call. An anointing accompanies the call; therefore, God equips those whom He calls.⁹ These two patterns of Divine calling to leadership have played its way out in the Twenty-First Century church. The author finds, in so many instances, people in leadership roles other than the ones God has ordained. The calling of some is questionable, because of their demeanor and fanfare by which they were appointed. These “so-called” leaders usually find themselves in “good churches” with outstanding provisions, but only stay just long enough to destroy God’s anointed from blessing His people. This author’s experience, and being in the company of such

⁶ I Peter 5:1, 5-6

⁷ Norman Shawchuck and Roger Heuser, *Leading the Congregation*, (Nashville, TN: Abingdon Press, 1993), 60-64.

⁸ Mark 3:13-19

⁹ Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: MacMillan, 1973), 105.

leaders, is another reason for wanting to create a program to “better” the leadership roles in churches in the Twenty-First Century. A quote that supports the author’s desire and goal in leadership states:

The leader whose mission and task is to care for others, must not be a slave to one’s own unexamined passions. Otherwise the souls entrusted to one’s care may be subject to manipulation by the supposed carer, whose passions are projected on to the relationship.¹⁰

Ambition is attended by some grave dangers. Keep your ambition preserved in a solution of humility. Remember that the most eminent preacher who ever lived humbled himself and became of no reputation.¹¹ If it comes to pass that by industry application and the proper use of your talents, you should become a ranking member of your profession, known far and wide . . . so be it. If that never comes to pass and you spend your ministry merely going about doing good, your name unknown except to those whose hearts you have touched by personal contact, you may find satisfaction in remembering that “many there be who have no memorial; who perished as though they had never been, but their righteousness hath not been forgotten, and the honor of their deeds cannot be blotted out.”¹²

The unexamined life is not worth living; quite apart from the work of the congregation, the leader must regularly examine his or her own consciousness to know the sources of the spirits that influences his or her desires and actions. History is replete with the sagas of religious leaders, both famous and obscure, which have fallen prey to

¹⁰ Thomas Oden, *Becoming a Minister* (New York, NY: Crossroad, 1987), 12.

¹¹ Philippians 2:5-8

¹² Lloyd C. Douglas, *The Minister’s Everyday Life* (New York, NY: Charles Scribner’s Sons, 1926), 219-220.

their unexamined passions. The leader's interior life, if left unexamined, takes on a dark side that will be projected upon the congregation. Paul instructed a congregation to "test everything; hold fast to what is good, abstain from every form of evil . . . and may your spirit and soul and body be kept sound and blameless."¹³ When self-deception is operating in the life of a leader, a certain degree of devastation is inevitable.

Ministering, according to Apostle Paul, is a good work if one desires and he explains the order and qualifications of a spiritual leader in the church of God.

This is a true saying, If a man desire the office of a bishop (preacher or elder), he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into the reproach and the snare of the devil.¹⁴

The author strongly supports the call to the ministry as a high calling of God and preparation and solutions are key elements in fulfilling this high calling. Timothy was reminded by his father in the ministry, "To study to show thyself approval to God, that a workman needeth not be ashamed, rightly dividing the word of truth. But shun profane and vain babbling; for they will increase unto more ungodliness."¹⁵

¹³ I Thessalonians 5:21-22, NKJV

¹⁴ I Timothy 3:1-7

¹⁵ II Timothy 2:15-16

In the author's experience in ministry, he has observed that the unlearned and untrained minister is a very dangerous minister. The concern is not totally for him, but the ones that he is ministering to will also suffer.

Teaching Ministers

Teaching ministers in ministry carries a cross to bear. Something of the minister must be given and broken before the ministry will bear fruit. "The cross is a costly burden to carry" says Macrina Wiederkehr, because the source of salvation requires "us to make a choice." The cross costs us our lives. Enduring the cross is not necessarily tragic, rather it is good news, indeed, for it means that out of one's deepest failures and pain arise the possibilities for the most effective ministry. The "call" of leaders is filled with inconsistencies, for the one who issues the call is the same one who tests it. The testing story of Abraham is probably the most profound and well known in the Old Testament. ". . . after these things, that God tested Abraham He said, 'Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering'"¹⁶

Not only must faithful ministry be tested, but it must also be resisted. Without resistance, there is no acceptance. This is true in most things in the life of the leader; our internal resistance is often more belligerent than the external resistance to our ministry. But both are important, because without resistance our ministry remains weak, diffuse, and unsure. Apostle Paul gives the leader some assurance in his letter to the Romans, "that all things work together for good for those who love God, who are called according

¹⁶ Genesis 22:1-2 New American Standard Bible, (NAS)

to God's purpose."¹⁷ This author has strong emphasis in roles being carried out effectively and the importance of individuals knowing their roles.

It is the hope and desire of this author that through his experiences and communication with persons in the ministry, who are unknowledgeable of their tasks or calling, that this project will be easy to understand, and that the Christian communities will be educated and guided by it.

In the Old Testament, the prophet Elisha taught the sons of the prophet in school, in the time of a death in the land, and he taught them how to produce edible food out of food that was poisonous.¹⁸ So it is today, unlearned leaders and leadership in our churches are poisonous to the Christian community, but thank God for a seminary like United which allows leaders who have a heart to produce a program that can enhance and equip leaders in the Twenty-First Century and beyond in the churches.

One final example that the author wants to bring to closure is when Dr. Gamaliel stated, "a Pharisee whom had a reputation among all people commanded the council to give the apostle some space and they did."¹⁹ It is a great thing to be known as an expert among the people in spiritual matters.

In conclusion, seminary experience has provided this writer an opportunity to gather experiences in ministry, and a heart to train associate ministers in hope of establishing a program of Collaborative Leadership for the Twenty-First Century, which will be an important educational mechanism to the churches and pastors.

¹⁷ Romans 8:28

¹⁸ II Kings 4:38

¹⁹ Acts 5:34 NKJV

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY PROJECT

The state of the art in this ministry project is the mentoring of associate ministers. The mentoring process is the method whereby pastors and lay leaders can share knowledge, experience and wisdom for the purpose of encouragement, enhancement and enrichment in the lives of associate ministers.

A Review of Literature on Mentoring

The faith community is an institution at the heart of combating social problems and improving the quality of life. “The theological foundation of faith group’s centers around mentoring relationships and a key question for religious leaders is, who will follow in their footsteps? This question illustrates the need for training which involves practical skills in religious work, but also needs the experience of a mentor to foster relational skill and positive work habits.”¹

Mentors are found in every culture. The mentor, a more experienced person, invites into the world a less experienced individual. Words like counselor or guru do not

¹ Ira V. Frazier, *Mentoring Connections*, Fall 1996, www.mentoring-association.org/FaithBased2.html#Mentoring/ (accessed September 29, 2006).

adequately convey the nature of the relationship because of their other connotations. The term, mentor, is often used in a much narrower sense, to mean teacher, guru or sponsor.²

Recently, renewed attention has focused on mentoring in the popular press, at national conferences, in scholarly publications and dissertation research. Barbara Frey and Ruth Noller's 1983 bibliography revealed that in recent years mentoring has been widely used in institutions associated with industry, business, health, counseling, hospitality, church and education.³ Another writer, E. H. Schein, describes the mentor as teacher, coach, trainer, positive role model and sponsor.⁴

Other writers, such as Eugene Anderson and Anne Shannon, stress the need for a definition that captures the essence of the mentoring relationship before attempting to apply the phenomena to limited contexts. Their definition is:

Mentoring is a nurturing process, in which a more skilled or more experienced person, serving as a role model, teaches, sponsors, encourages, counsels, and befriends a less skilled or less experienced person for the purpose of promoting the latter's professional and/or personal development. Mentoring functions are carried out within the context of an ongoing caring relationship between the mentor and protégé.⁵

Anderson and Shannon further states mentoring as an experienced exemplar's caring relationship toward a growing, less experienced individual, and specifies some

² Cheryl N. Carmin, "Issues in Research on Mentoring Definitional and Methodological," *International Journal of Mentoring*, 22 (1988), 9.

³ Ruth B. Noller and Barbara R. Frey, "Mentoring: A Promise for the Future," *Journal of Creative Behavior*, 20 (1986).

⁴ E. H. Schein, "The Individual, The Organization and the Career, A Conceptual Scheme," *Journal of Applied Behavior Science* (1987), 401.

⁵ Eugene M. Anderson and Anne Shannon, "Leadership Toward a Conceptualization of Mentoring," *Journal of Teacher Education* (January–February 1988), 41.

mentoring functions, which are conjunctive in nature. This scope of mentoring covers both personal and professional areas of growth.

There is a deep work needed in mentoring. Mentoring is not simply the transformation of individuals' ideas about the other. It involves systemic shifts in our full-bodied understanding of what it is to be a human being.⁶

The Bible is the initial source, but one must not limit one's learning exclusively from the Bible. Bobb Biehl in his book, *Mentoring*, says:

We need relationships with a few people at a level we may have never before experienced. We need healthy models of the roles and relationships that adults perform and experience. We need models of people who can relate to people and to life.⁷

The theory of mentoring of associate ministers in a local church setting has been suppressed in times past simply because of the lack of knowledge of the mentoring process. In addition to the foundational Scriptures used for this work, the writer found other Scriptures in the New Testament that support the Biblical perspective of mentoring and mentoring relationships.

What is mentoring? Mentoring is a dynamic relationship of trusts in which one person enables another to maximize the grace of God in his or her life and service. The mentoring relationship is provided in Scriptures such as:

- A. Growth through personal relationships (Mark 3:14, Luke 6:40)
- B. Modeling as a means of training others (I Timothy 3:10, I Peter 5:3)
- C. Apprenticing others for ministry (II Timothy 2:1-2, Acts 18:24-26)

⁶ Morris Berman, *The Re-enchantment of the World* (Ithaca, NY: Cornell University Press, 1981), 148.

⁷ Bobb Biehl, *Mentoring* (Nashville, TN: Broadman and Holman Publishers, 1996), 11-12.

D. Self-disclosures as a means of growth for others (Romans 7:21-25,
II Corinthians 12:1-10)

E. Leadership as equipping others for ministry (Ephesians 4:11-12)

F. Incarnating the Spirit of Christ with others (Philippians 2:5-7).

Dr. Robert Clinton says, “Mentoring is relational and must be deliberate.

Mentoring is God’s way to lift another toward their full potential.”⁸

Mentoring can be defined also as a significant, long term, beneficial effect on a person’s life or style, generally because of personal, one-on-one contact. Mentoring is a process whereby mentor and mentee work together to discover and develop the mentee’s latent abilities and to encourage the mentee to acquire knowledge and skills as opportunities and needs arise.

Who is a mentor? A mentor is a special helper who offers knowledge, insight, perspective, or wisdom that is especially useful to another person. A mentor is someone that can be trusted with your innermost fears, questions, disappointments and joys. He or she is experienced and has probably been somewhere similar to where you are and has some insight to offer.

What are the responsibilities of a mentor? The mentor serves as an effective tutor, counselor, and friend who enable the mentee to sharpen his or her skills and thinking. The mentor is an advisor (advise--to recommend or inform). He or she should not tell you what to do but tell you what they know and suggest ways this information may be beneficial to you.

⁸ Waylon B. Moore, *Mentoring: A Simple Step to Mentoring*, www.mentoringdisciples.org/Simple.html/ (accessed July 3, 2006).

What identifies a theory of mentoring? Learning that mentoring is part intuition, part feeling and part hunch, made up as you go along, and composed of whatever ingredients you have available at the moment. Mentoring is a brain to pick, a shoulder to cry on and a push in the right direction.⁹

Who is an associate minister? A born again individual who has acknowledged his or her calling, publicly announced it and then licensed to serve in a local church that has a pastor. The associate minister can benefit from the knowledge and experiences from the pastor if it is viewed as a mentor/mentee relationship.

Who is a mentee: (1) a person being mentored by another person(s); especially one who makes an effort to assess, internalize and use effectively the knowledge, skills, insights, perspective or wisdom offered by the mentor(s); (2) a recipient of a mentor's help, especially a person who seeks out such help and uses it appropriately for developmental purposes whenever needed.

David Stoddard believes that mentoring is based on foundational, life changing principles that work in mentoring and all other relationships. He further believes that mentoring changes people from the inside out, not the outside in. In addition, he states that mentoring is one of the best ways to have a significant personal impact on society for generations.¹⁰

According to Gordon Shea in his book, *Making the Most of Being Mentored*, he states several characteristics that can be used to develop a mentee:

- Shifting context; helping a mentee envision a positive future or outcome

⁹ Gordon F. Shea, *Mentoring. How to Develop Successful Mentors' Behavior*, Third Edition (Santa Barbara, CA: Von Hoffman Graphic, Inc., 2002), 8-9.

¹⁰ David A. Stoddard, *The Heart of Mentoring* (Colorado Springs, CO: Navpress, 2003), 10.

- Listening; being a sounding board when a mentee has a problem
- Identifying feelings; which can motivate mentees to achieve success or set them up for failure
- Productive confrontation; discussing negative intentions or behaviors without being judgmental
- Providing appropriate information; suggesting possible solutions or sources of helpful information.¹¹

Patricia Cranton states in her book, *Professional Development as*

Transformative Learning, New Perspectives for Teachers of Adults that:

Most professionals receive training and education in their field. There are always questions as to the quality and content of preparatory programs; nevertheless, people do have the opportunity to learn about their profession. Following the initial training, most professionals are then encouraged to participate in professional development activities of one kind or another. In some professions, continuing education is voluntary; in others, it is a requirement of maintaining certification. For most adult educators, none of this is so. They often need not have preparatory training, and professional development offerings may not be available or appropriate. How do adult educators learn about their practice? How do they continue to grow and change overtime?¹²

Mentoring has the most impact for change when there is a good relationship between the mentor and the mentee. In mentoring, the writer sees empowerment as helping others in preparing them to overcome their deficiencies, obstacles and disadvantages, so they can discover their talents and gifts. Preparation plays an essential role in mentoring/mentee process. The writer's perspective through his own experiences knows the importance of preparation. No one can excel in any effort without preparation.

¹¹ Shea, *Mentoring, How to Develop Successful Mentors' Behavior*, 43.

¹² Patricia Cranton, *Professional Development as Transformative Learning, New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass Publisher, 1996), 116.

What Makes Mentoring Different and Special

According to Gordon F. Shear's book, *Making the Most of Being Mentored*, he lists some factors, which can influence whether an acquaintance, co-worker, friend or relative makes the transition to the role of a mentor:

- Mentoring requires a primary focus on the need of the mentee (protégé) and an effort to fulfill the most critical of these needs.
- Mentoring is often built on a just-in-time principle where the mentor offers the right help at the right time. A potential mentor must recognize when the mentee (protégé) feels free to expose a deep felt need, thereby, enabling the mentor to provide the right help at the right time to the best of the mentor's ability.
- Much of what the mentor offers is personal learning or insight, which has never been written down anywhere. The mentor may not be aware of what he or she can offer until a mentee expresses a need or desire, in which the mentor realizes there may be a match between something they know, and what their mentor needs.
- Mentoring requires going the extra mile for someone else. Many people may think twice about adding such a commitment to their busy lives. However, if they choose to do so, the regards of personal achievement, mentee appreciation, and a sense of helping to build a better society can be enormous.¹³

¹³ Gordon F. Shea, *Making the Most of Being Mentored* (Santa Barbara, CA: Crisp Publishers, Inc., 1999), 14.

Mentoring is an art that can produce a variety of mentoring relationships. In Gordon Shea's book, *Mentoring, How to Develop Successful Mentors' Behavior*, he discusses these relationships which determine the quality and quantity of the mentoring procedure. These relationships are:

- A. Highly Structured--short term: The relationship is formally established for an introductory or short period, often to meet specific organization objectives.
- B. Highly Structured--long term: Often used for succession planning, this relationship involves grooming someone to take over a department person's job or function or to master a craft.
- C. Informal--short term: This type of "off-the-cuff" mentoring ranges from one short or spontaneous help to occasional or as-needed counseling. There may be no ongoing relationship. This type of intervention is often thought through and heavily change-oriented.
- D. Informal--long term: "Friendship mentoring" consists of being available as needed to discuss problems, to listen, or to share special knowledge. These powerful life experiences are what mentoring is all about. Mentors provide exceptional learning experiences from their mentee and highlight key ideas and information that makes events memorable and meaningful.¹⁴

Mentoring is not a matter of skills and behaviors; it is a matter of the heart. We spend our lives learning to manage our work, to lead our families to do our part in making our community run and to invest the proceeds. David Stoddard's book, *The Heart of Mentoring*, is an excellent resource for anyone who would like to leave a lasting

¹⁴ Shea, *Mentoring, How to Develop Successful Mentors' Behavior*, 9-10.

legacy. Stoddard combines “How To” practicality with a strong Biblical foundation, which is formulated by patience and perseverance. Romans 5:3-6 is Stoddard’s motto in supporting his theory. “Persistence is constantly encouraging and even constructively reproving your mentoring partner on issues that take a long time to change. Sometimes this means revisiting an issue repeatedly because the mentoring partner just does not ‘get it.’”¹⁵

Peter Senge offers a captivating insight about teaching and learning as stated in *The Fifth Discipline*. “Many of the best intentional efforts to foster new learning disciplines founder because those learning the change forget the first rule of learning: people learn what they need to learn, not what someone else thinks they need to learn.”¹⁶

Keith R. Anderson and Randy D. Reese in their book, *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, share wisdom on the importance of mentoring spiritually. Through discovery, a relationship with a spiritual mentor is one of the best ways to progress in the life-long work of spiritual formation. Anderson and Reese also refer to Daniel 12:3 as a gentle hint of how highly the role of the mentor is valued. “The work of the wise voice that instructs others in justice is likened to the very stars of heaven. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars for ever and ever.” Mentoring is nurtured most when a mentor who collaborates with God’s Holy Spirit toward spiritual development teaches disciples.¹⁷

¹⁵ David A. Stoddard, *The Heart of Mentoring* (Colorado Springs, CO: Navpress, 2003), 48, 52.

¹⁶ Peter Senge, *The Fifth Discipline* (New York, NY: Doubleday, 1994), 345.

¹⁷ Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: Inter Varsity Press, 1999), 27.

The mentoring of associate ministers is associated with the fundamental principle and discipline of Jesus' teaching and witnessing. Gunter Krallmann states in his book, *Mentoring for Missions*, "It gives you the big picture of what's on God's heart concerning leadership development principles and relationships. What better way could there be for us to inform ourselves and build faith in our hearts for the mentoring process."¹⁸

The mentoring process is commissioned and commanded by our Lord Jesus in Matthew 28:19-20 and by Paul in II Timothy 2:2. Through the power of the Holy Spirit, Christianity enables one believer to reach others and in turn enable them to be all that God wants them to be. The writer's thought is supported by Krallmann who emphasizes that Christians are given the task of mentoring others, which is the heart of the gospel.

J. Hudson Taylor in his book, *Retrospect*, states it this way:

I am more than ever convinced that if we were to take the directions of our Master and the assurances He gave to his first disciples more fully as our guide, we should find them to be just as suited to our times as to those in which they were originally given.¹⁹

The writer notes that a mentor in the Biblical sense establishes a close relationship with a protégé and on that basis, through fellowship, modeling advice, encouragement, correction, practical assistance, and support, influences his understudy to gain a deeper comprehension of God. He is able to live a godlier life and his service is more effective to God.

The Apostle Paul in his mentoring drew the attention of his mentee, Timothy, to be testifying for the Lord Jesus, II Timothy 1:8, and challenged him to reproduce and

¹⁸ Gunter Krallmann, *Mentoring for Missions* (Waynesboro, GA: Authentic Media, 2002), 12.

¹⁹ J. Hudson Taylor, *Retrospect* (Chicago, IL: Moody Press, 1974), 16.

multiply his witness according to the brief formula. “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” II Timothy 2:2.

God uses people to reach other people. Justo L. González in his book, *Mentors as Instruments of God’s Call*, illustrates these mentoring relationships between several significant Biblical characters:

- Elijah and Elisha--these two men had different personalities, lifestyles and approaches to ministry;
- Eli and Samuel--God effectively used Eli as a discerning mentor in spite of his shortcoming;
- Elizabeth and Mary--Elizabeth was sought out to play a significant role in Mary’s discernment at a crucial time in her life.
- In addition, God used Paul and his many mentors and Peter whose response and follow-up from strangers influenced the course of his ministry.²⁰

The people whom God used to help others clarify their call are usually called mentors, which are derived from the name of *Mentor*, the unexcelled teacher of Telemachus in Homer’s *Odyssey*. It has traditionally been referred to a trusted, experienced teacher or guide. In more modern usage, a mentor is “someone who teaches the ropes” to another, and who thus becomes not only a coach but also a sponsor in ones climb along life’s journey.²¹

²⁰ Justo L. González, *Mentors as Instruments of God’s Call* (Nashville, TN: General Board of the United Methodist Church, 2003), 5-6.

²¹ *Ibid.*, 15.

Understanding Confidentiality as a Mentor and Mentee

“Confidentiality and trust are the two key points of a mentoring relationship.”²²

Mentoring exists to provide a relationship of confidentiality in which a mentee can grow in effective leadership as a clergy person. “Early in the relationship, the mentee and mentor must define the terms of confidentiality that will govern their relationship and then adhere to them. Clarity concerning what is shared and in what context sharing is to occur is a key building block for the mentoring ministry.”²³

The writer notes that Wayne M. West defines three cycles in the mentoring process, which are very imperative in the mentoring relationship:

- 1) Stages--once the mentee has agreed to the principles of the mentor, then the mentoring process begins,
- 2) Passages--sometimes the mentee and mentor are not able to create a covenantal relationship and mentoring becomes impossible,
- 3) Closures--do not mean that a relationship and friendship has to end, simply means the mentoring ministry is completed.²⁴

Most mentors use a confidentiality statement to seal the promise to the mentee. An example of this confidentiality statement follows and can easily be adapted to most situations.

²² Mentfor (Formerly East Mentoring Forum) *Becoming a Mentor*, <http://www.mentfor.co.uk/proposition/> (accessed September 28, 2006).

²³ Wayne M. West, Joint Committee on Mentoring, Rev. No. 4 (January 2005) 1-2. http://www.wynboom.org/Mentors/mentor_program.htm / (accessed August 20, 2006).

²⁴ Ibid.

Mentor Confidentiality Statement²⁵
 Promise to Maintain Confidentiality

I promise that I shall hold in confidence all information regarding (youth) involvement in the _____ Mentoring Program. I will not violate the confidential relationship between the program, (child) and volunteers. The exceptions to confidentiality are:

1. Imminent danger to self or others
2. Physical, sexual, or emotional abuse

If any of these conditions occur, I will notify the program representative.

Any written records I may be responsible for producing, i.e., Activity log, shall be and remain part of the program files.

I accept full responsibility for maintaining the confidential and private nature of all (youth) records and information. I further understand that I can discuss my student only with the program coordinator, or within structured mentor support activities.

I understand that I am personally responsible and fully liable for any violation of this agreement.

 Signature

 Date

 Witness
 Program Coordinator

²⁵ Maine Mentoring Partnership, Mentoring Program Start-up Forms, *Mentor Confidentiality Statement*, (August 2006) <http://www.mainementoring.org/Program/> (accessed September 28, 2006).

Mentors: Key to Your Growth

In the mentoring process, the mentor is the key to the person being mentored. In Ted Engstrom's excellent book, *The Fine Art of Mentoring*, Gordon MacDonald points out that:

In the past, mentoring happened everywhere on the farm, a boy or a girl was mentored alongside of mothers and fathers and extended family members. From the earliest years, these mentors gave children a sense of "maleness and femaleness" and taught them that what work was all about and how it was done, what character meant, and what were the duties and obligations of each member of the community.²⁶

However, today, MacDonald observes:

What passes for people development happens in a classroom, and the certification of a person is by diploma from an institution rather than the stamp of approval from an overseer, a mentor. The criteria for judgment of people usually rest upon knowledge rather than wisdom, achievement rather than character, profit rather than creativity. A mentor can be a vital partner for your growth spiritually, personally and professionally. Mentoring is one of God's primary means for bringing His children to maturity.²⁷

Mentoring is a ministry of multiplication. Every time you build into the life of another person, that person's knowledge and encouragement multiplies. Examples of this ministry are illustrated in Howard and William Hendricks' book, *Building Character in a Mentoring Relationship, As Iron Sharpens Iron*, which shows that the deepest and most enduring spiritual growth often takes place in a mentoring relationship. It is in this context that individuals can share passed struggles, seek guidance from a Christian

²⁶ Ted W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring* (Brentwood, NJ: Wolgenilt & Hyatt, 1989), 120.

²⁷ Ibid.

brother or sister and find spiritual direction, and hammer out the nitty-gritty issues of life.²⁸

The Process of Growth in Mentoring

The Bible tells us that becoming like Christ involves a growth process. We do not arrive at that goal overnight. Apostle Paul said that the church exists to build us up until we reach maturity. Then we will no longer be infants, but instead we develop into all things and grow up into Him who is the Head, that is Christ, Ephesians 4:12-15. “Even Jesus ‘grew’ in four areas: in ‘wisdom,’ the intellectual component; in ‘stature,’ the physical component; in ‘favor with God,’ the Spiritual component and ‘favor with men,’ the social and emotional component Luke 2:52.”²⁹ Jesus demonstrated that life is developmental and “everyone who is fully trained will be like his teacher.”³⁰

The writer believes that the mentoring process of associate ministers demands a change in the status quo, and this is determined by how well the ministers and ministries are supervised.

In Peter Koestenbaum book, *Leadership: The Inner Side of Greatness*, he writes that:

To develop and motivate quality in people means to touch their depth, to sensitize their hearts, to unleash their creativity, and to challenge their character. It means to touch the human core. The

²⁸ Howard and William Hendricks, *Building Character in a Mentoring Relationship, As Iron Sharpens Iron* (Chicago, IL: Moody Press, 1995), 87-88.

²⁹ Ibid., 121.

³⁰ Ibid.

leader's change must occur not at the level of skills but in the nature of the person.³¹

In Kenneth Pohly's book, *Transforming The Rough Places*, the ministry of supervision always involves three innovations, one being the "reality of change." The writer believes this has always included the innermost issues that a leader wrestles with frequently. Pohly uses language often associated with the religious life when he says, "Leadership requires a change in how one act, preceded by a conversion like transformation in how you think."³²

The second innovation is the interest in "spirituality" as a factor in the way people live and work together. Myron Rush "provides a Christian alternative to the secular philosophy of management and leadership."³³ Rush focuses on how to lead people and manage organizations and business from a Biblical viewpoint. Another writer, David Ramsey, takes on a more holistic approach involving spirituality in which he believes "that leadership involves a commitment to quality of life, work and society."³⁴

The third innovation is the shift in language from supervision to leadership. Robert Greenleaf's writings in 1969 were very influential in the servant-leadership concept. Greenleaf wrote:

The servant leader is servant first It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice makes one aspire to lead. That person is sharply different from one who is leader first. The difference manifest itself in the

³¹ Peter Koestenbaum, *Leadership: The Inner Side of Greatness* (San Francisco, CA: Jossey-Bass, 1991), 30.

³² Kenneth Pohly, *Transforming The Rough Places The Ministry of Supervision* (Franklin, TN: Providence House Publishers, 2000), 30.

³³ *Ibid.*, 31.

³⁴ *Ibid.*, 32.

care taken by the servant--first to make sure that other people's highest priorities are being served. The best test, and difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become a servant.³⁵

The writer understands Greenleaf's writings that a servant should be a servant before he becomes a leader. Training is the key. Jesus came to serve others, not for others to serve him.

Mentoring is a Must

Mentors look inside us and find the man/woman one longs to be. Mentors nurture our souls, and shape our character. The Bible puts it this way: "As iron sharpens iron, so one man sharpens another" (Proverbs 27:17). The writer knows that mentoring does not have any limits in terms of age or experience and believes that if you are willing to take responsibility for your own personal growth, by adhering to the instructions and teachings of others, then you are a primary candidate for mentoring. Howard and William Hendricks "have emphasized the practical rather than the theoretical, the how, rather than the why which reminds us that mentoring is beneficial and is just another word for discipleship."³⁶

The writer recognizes that there are some ministers possessing talents and charisma, identified as naturals, and extraordinarily gifted, but it would be wrong for the rest of us to envy them, and theologically short sighted to set them up as the standard of effective preaching. The occasional minister of exceptional ability blesses the church, but the church is not nourished, most of all, by the kind of careful, responsible and faithful

³⁵ Ibid., 32-33.

³⁶ Hendricks, *As Iron Sharpens Iron*, 9-10.

minister that falls within the range of most of us. These ministers require frequent studying, practicing and hard work in the field of preparation to be a successful minister.

The trained and the untrained ministers have to learn the value and power of prayer. Without prayer and the inspiration of God, the Holy Spirit, there is no chance of being a true minister. One can be a talented speaker, or a great motivator, but without communicating with God, he or she will never be all that he or she can or should be as a minister for God.

Another problem that occurs because of a lack of training is the influence that the untrained minister has on congregations. From the author's experience, there is no doubt that when someone preaches, he or she influences someone sitting in the congregation. It is often the thought in many cases that everything the preacher says is true, but we know that this is not the case. Since that is not the case, there is a responsibility that anything proclaimed from the sacred pulpit be true; when the opposite of that happens, then many people learn the wrong thing and develop the wrong ideas concerning Christianity and the church.

Andrew W. Blackwood, a noted preacher and writer, states in his book,

Preaching from the Bible:

What is the status of Biblical preaching in our country today? According to some observers, especially from across the sea, there is among us a famine, "Not a famine of bread, not a thirst for water, but of hearing the words of the Lord." A careful survey of the field, however, would show that in every branch of the church more than a few ministers are basing their preaching upon the Bible, and that number of such men seems to be growing from year to year.³⁷

³⁷ Andrew W. Blackwood, *Preaching from the Bible* (Grand Rapids, MI: Baker Book House, 1982), 56.

As Samuel DeWitt Proctor stated, “Since every minister will be unable to attend seminary, it is evident that all efforts must be pursued and no avenue left closed to insure that everyone will have adequate materials and training to be the best representative of God they can be.”³⁸ The thought here gives great support to the mentoring process. The author appreciates that the mentoring process helps those ministers who are especially not seminary-trained to cohere to the total aspect of who they are, what they are, and to whom they are entrusted. The idea of mentoring is another training tool for ministers to be the best they can be for God who has called them to represent him.

The writer believes that each person understands mentoring in a variety of relational roles and this thought is supported by the writings of Dr. Robert Clinton in his book, *The Mentors' Handbook*:

- Disciples—seeks empowerment for the basic discipleship functions in following Christ.
- Spiritual Guide—provides accountability for disciplines for spiritual growth.
- Coach—enhances skill development for ministry, as well as the motivation to use the developed skills.
- Counselor—gives timely advice and perspective to a protégé for viewing life and ministry.
- Teacher – imparts knowledge and motivation for its implementation in the life of the mentee.
- Sponsor—offers career guidance and protection as an emerging leader advances in a ministry setting.

³⁸ Samuel DeWitt Proctor, *My Moral Odyssey* (Valley Forge, PA: Judson Press, 1989), 61-62.

- Contemporary model—provides a personal model for life and ministry that commands emulation.
- Historical model—a (passive) way of learning principles and values for life and ministry from former leaders.
- Divine contact—offers timely guidance or discernment perceived as Divine intervention.³⁹

Mentoring Tools for the Ministry Model

The focus of this ministry project is based upon the development of a manual to assist pastors in an effective methodology for mentoring associate ministers while at the same time meeting the needs of the congregation. The writer, being an experienced pastor of nine years in a local church setting, has pastored associate ministers trained and untrained. Some were ministry focused while others exalted themselves.

Pastor as Mentor

According to Dr. Allan Coppedge in his book, *The Biblical Principles of Discipleship*, the pastor being the representative of the Great Shepherd, he must be filled with the Holy Spirit and skilled in what Coppedge calls three essential principles: “life-to-life transference, spiritual disciplines and accountability.”⁴⁰

The writer strongly supports Coppedge’s definitions and understands how and why these are essential. Life transference in the view of Coppedge occurs when a pastor

³⁹ Robert Clinton, *The Mentors’ Handbook* (Altadena, CA: Barnabas, 1991), 36-37.

⁴⁰ Allan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids, MI :Zondervan Publishing House, 1989), 72-74.

shares wisdom, knowledge, experience and maturity with a parishioner in unstructured situations. He believes that most people learn more effectively when they hear a concept and then see it demonstrated in real life situations. The phrase spiritual disciplines of a mentor refer to the disciplining of paying the price for developing a warm and strong relationship with God. The mentor must devote time with memory of the Holy Scriptures, of fellowship with other believers, of giving generously of prayer, of fasting and of worship. Accountability, also, according to Dr. Coppedge is crucial to the mentoring process. For members to be responsible for each other's development, the writer acknowledges that they must have a relationship with God, thus growing in his likeness and accomplishing his word.

The writer notes that mentoring is much more extensive than simply teaching and/or training. It is investing time and prayer. It is "building relationships and investing emotionally in the transfer of values and skills and attitudes. Disciples talk about discipleship, while mentoring talks about a relationship. Mentoring cannot happen outside the context of relationships."⁴¹

The writer's ministry model is developed around three components, which can enhance the associate ministers' collaborative ministry, which are: a) Personal Mentor, b) Personal Growth, and c) Professional Development.

Personal Mentoring

The first tool the writer will explore is Personal Mentor. There are extreme benefits an associate minister can gain by having a personal mentor:

- a) Benefit from another person's vision, experience and learning;

⁴¹ Ibid., 73.

- b) Gain insights into the organizational culture (church), and possibly receive special insider knowledge that is not generally available;
- c) Continued personal learning, performance improvement and talent development;
- d) Involved in what is going on—mentoring reduces isolation, permits access to activities and helps one serve as a learning within the organization (church);
- e) Have a voluntary relationship;
- f) Become energized by achievement, mastery and personal growth, and;
- g) Grow in personal power and ability.⁴²

Elisha had a personal mentor name Elijah in II Kings 3:11 and in II Kings 2:1-6, Elisha stayed with Elijah even against his command, for he, Elisha, knew that his place was to be beside Elijah until the Lord chariot came for him.

In the New Testament, Jesus was the personal mentor for the twelve disciples, Matthew 5 and 6. In Matthew 5:1-16, Jesus taught/mentored the disciples on a mountain the Blessed Beatitudes, and in Matthew 6:1-15, Jesus mentored to his disciples the value of praying not like the hypocrites to be seen of men openly, but secretly for God, who sees in secret who will award you openly.

Also found in the ministry of Timothy, Apostle Paul was his, Timothy's, personal mentor. In I Timothy 1:1-3:

Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; To Timothy, my own son in the faith: Grace, mercy and peace from God, our Father and Jesus Christ our Lord. As I urged you when I was into Macedonia, remain in Ephesus that you may charge some that they teach no other doctrine.

⁴² Shea, *Making the Most of Being Mentored*, 25-29.

Paul was Titus' personal mentor as well in Titus 1:3-5, "To Titus, a true son in our common faith" where he commanded him to set in order the things that are lacking and appoint elders in every city.

Personal Mentoring is a process of developing a partnership. A personal mentor may still have greater experience, insight and wisdom, but the relationship can be one of sharing and caring. After all, the personal mentor "helps" but the mentee "does" or the relationship is a failure.

Personal Growth

The second tool of mentoring for consideration of associate ministers is Personal Growth.

Developing the Personal Growth of associate ministers in helping the leadership in the church, Erma Broadway Brown in her book, *In the Spirit of Armorbearing*, gives some very compelling qualities found in servanthood for associate ministers:

- Be attentive. Watch for and observe your leaders' needs.
- Minister your leadership. Treat your service as ministry.
- Care for God's servants. Flow in God's compassion for your leaders.
- Assist your leaders in the practical. The helps ministry is a practical ministry.
- Serve to their benefit. God calls us men pleasers if we serve only to impress others.
- Empower your leader. Greater love has no one than this that he lay down his life for his friend (John 15:13). Lay self aside and promote others.

- Be the gift of support to them. Acknowledge that God has set you in place to support your leaders.
- Stay submitted to authority. Lack of continued submission to authority may be the ultimate cause of turnover among God's people.
- Be humble. God resists the proud but fellowships with the humble in heart.
- Know that there will be persecution. The devil stirs up trouble against God's servants.
- Guard against jealousy, familiarity, and offense. If the devil cannot get you to return to sin in the streets or world, he will try to entrap you with sins of the heart.
- Say "No" to criticism of your leaders. One of the most accurate darts of the enemy to harm our leaders is the arrow of criticism.
- Follow the basics of faith. We know we must love and walk in forgiveness.⁴³

In developing Personal Growth, one also develops character, which comes from personal experiences, "And even though Jesus was God's Son, He had to learn from experience what it was like to obey, when obeying meant problems and difficulties." Choosing patience with the will of God instead of doing it your own way will build strong faith. Character inspires consistency, trust and favor.⁴⁴

Personal Growth of an associate minister must include daily devotion, a year's outline of reading the Bible, and a personal desire to daily serve mankind at home, work, community and at church; a total submission of "self." "Do your best to present yourself

⁴³ Earma Broadway Brown, *In the Spirit of Armorbearing* (New York, NY: Writers Club Press, 2002), 47-48.

⁴⁴ *Ibid.*, 81-82.

to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth,” II Timothy 2:15.

Ministry is challenging. From the writer’s own experience, ministry requires diligent preparation and personal tenacity. Persistence and perseverance are indispensable if you fulfill your calling. Be yourself. “There is nothing wrong with looking up to someone, but God only made one C. L. Franklin, Donald Parsons, Clay Evans and Manuel Scott. The pastor you serve is unique also. Emulate, do not imitate.”⁴⁵

In developing Personal Growth within associate ministers and leaders at First Baptist Church of City Point, the pastor facilitates a leadership workshop once a year on their responsibilities and professionalism. The writer is positing that this type of leadership workshop will enhance the ministers’ growth as professionals and preachers.

Some of the areas covered during this workshop include:

I. Clergy Staff; Professionals

(The pastor may delegate responsibilities to the assistant to the pastor)

Associate Ministers as:

A. Worship Leader (Punctual, Scan Congregation)

1. Call to Worship: Proper and timely rising and setting of parishioners
2. No forward processes prior to floor personnel being seated or positioned
3. Require all that can to stand for Scriptural readings
4. Except in an emergency, do not split duties and no splits with the pastor

B. Preacher (Scan congregation)

1. Comply with in-place guidelines

⁴⁵ K. Edward Copeland, *Riding in the Second Chariot* (Kankakee, IL: PrayerCloset Publishing, 1999), 10.

2. Do not use the pulpit as a battleground
3. Practice proper pulpit etiquette
4. Do not practice contest preaching
5. Regardless of your position, remember you do not know it all
6. When on engagements at churches without pastors, the deacons at that church are your superiors
7. Practice obedience, even to deacons of churches without pastors
8. At home, you are responsible to your pastor or the assistant to the pastor

C. Clergy as Professional

Clergy = Priesthood

Priesthood = Profession

Profession = Professional

Therefore, Clergy = Professional

II. Deacons

A. Positions

1. Biblical officers in the church (Acts 6)
2. Consistent with duties of the pastor
3. Spirituality oriented (I Timothy 3)

B. Responsibilities

1. Assist the pastor
2. Traffic control to the pastor
3. Maintain order in the church
4. Administer the Holy Sacraments in an orderly process

5. Sick visitation
6. The conduct of prayer and praise services
7. To care for the spiritual needs of their individual parishes
8. All auxiliaries have a leader or chairperson to handle the functions or flack of that ministry
9. To receive new members who join the church
10. With the pastor, investigate matters of a disciplinary nature in this church

III. Deaconess

A. Positions

1. Women constituents
2. Accepted by church upon recommendation from the chairperson of the deaconess ministry

B. Responsibilities

1. Family ministry
2. Sick visitation
3. Assist with baptism
4. Prepare the sacraments/table for communion
5. Serve in the stead of deacons
6. Aid the pastor at his request⁴⁶

⁴⁶ Rudolph Dunbar, Pastor of First Baptist Church of City Point, Hopewell, VA.

Professional Development

The third component the writer finds imperative as a tool for mentoring associate ministers in a local church setting is Professional Development.

In Robert E. Reber's book, *A Lifelong Call to Learn*, he writes that, "Collaboration in continuing theological education challenges the church to rethink its traditional boundaries and its natural tendency to turn inward in order to engage the larger culture in which the church is located."⁴⁷

The writer also believes that Professional Development for associate ministers should include attending local and state associations and conferences. These conferences and workshops have proven to be an educational vehicle for spiritual growth for associate ministers. Bible College or some other resources that produce adult Bible training should be mandatory to gain knowledge in order to teach others.

The Old Testament gives proven evidence of extensive training for the work of the prophets (I Kings 20:35), "The Sons of Schools" of the prophet was probably originated by Samuel (I Samuel 10:5-13) to help combat the spiritual and moral decline of the period. For the prophets to operate correctly in the will and way of God, it was necessary for them to know the law of God.

Paul, the second greatest man in the New Testament, is the Apostle Paul of Tarsus. He was probably one of the most educated followers of Jesus in his day. He was the accomplished and Spirit-filled writer of thirteen of the New Testament books. Paul received an extensive education. His secular education was from Tarsus, one of the world's best learning centers in his day. He also received training in a practical trade of

⁴⁷ Robert E. Reber and D. Bruce Roberts, *A Lifelong Call to Learn*, (Nashville, TN: Abingdon Press, 2000), 261.

tent making, Acts 18:3. As stated by Keith Barth in his book, *The Epistle to the Romans*, he writes that, “For support outside of the ministry, training and education were imperative.”⁴⁸

Supervision as a Mentoring Tool

The writer’s experience has shown that pastoral supervision is a ministry and one of the most important sources of supervisory descriptions and models in Scripture. In preparation for ordained ministry, much of the work that was done in the area of pastoral supervision related to theological students in field placement and in clinical placement. In Daran McCarty’s book, *Supervision*, he defines some of the common fundamentals of pastoral supervision as:

- Presence: meeting with the theological student on a regular basis
- Listening: the supervisor and the student need to be open and listen to each other
- Purpose: the supervisory relationship needs direction and focus
- Faith: pastoral supervision implies that the foundation of the relationship is one of Christian faith.⁴⁹

Kenneth Pohly expresses another view of pastoral supervision:

Pastoral supervision is a method of doing and reflecting on ministry in which a supervisor (teacher) and one or more supervisees (learners) covenant together to reflect critically on their ministry as

⁴⁸ Karl Barth, *The Epistle to the Romans*, (New York, NY: Oxford University Press, 1968), 27-32.

⁴⁹ Daran McCarty, *Supervision of Ministry Students*, (Atlanta, GA: Board of Home Missions, 1978), 14.

a way of growing in self-awareness, ministering competence, theological understanding and Christian commitment.⁵⁰

He further amalgamates theological reflection and self-reflection in a holistic and mutually accountable relationship. The supervisory relationship may include many supervisees, which provide an opportunity for peer, leader or teacher supervision.

Wesley Theological Seminary has a compilation of definitions, images, and descriptions of pastoral supervision.⁵¹

The following Scriptures supplement this project:

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock. And when the chief shepherd is manifested, you will obtain the unfading crown of glory. Likewise, you that are younger be subject to your elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud, but give grace to the humble.”⁵²

Throughout the Bible, God portrays his love and the importance of humanity and care for all of creation. God asks for faith, respect, worship and honesty in return for salvation, forgiveness, grace and life. The supervisor’s responsibility is for treating students as a part of God’s creation, and they learn better, when they are able to reflect theologically, speak honestly and receive honest feedback.

As further cited by McCarty, he describes the *Theological Principle of the Value of Persons*:

⁵⁰ Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Dayton, OH: Whaleprints, 1993), 75.

⁵¹ Wesley Theological Seminary, *Various Definitions of Supervision*, Field Education Office.

⁵² I Peter 5:1-5, NIV

We are spiritual creatures, capable of loving our Creator. Supervision should always respect the dignity of each student because he or she is created in the image of God, as well as the supervisor. The entire supervisory relationship, whether criticism, confrontation, challenge or discipline must be done with the student's dignity in mind, likewise, interchangeable with that same respect from the student.⁵³

In understanding how God hopes and intends for humanity to live in conjunction with each other and the world is found in the Scriptures. The relationship that develops in pastoral supervision with the supervisee(s) is imperative to the student's development, personally, spiritually, theologically and professionally. According to Tjaard G. Hommes, he describes pastoral supervision as:

The supervisor is a theologian in a particular sense, being called to a privileged task in a particular setting and playing a discrete role. The supervisor is charged and challenged to enable persons to grow personally, to develop in professional skillfulness, to gain analytic perception and diagnostic expertise, and to progress in spiritual stature in the service of fellow humans and of God who calls people to the ministry. The supervisor, however, is more than a teacher of skill, a therapist or a mentor, more than a spiritual director. Above all, the supervisor is the person who is instrumental in the linking up of the individual's particular experiences of the apprentice-minister with the theology of the corporate experience of the Christian community and its ministering outreach.⁵⁴

Pastoral supervision thus facilitates a transforming relationship and provides an environment wherein a student can take an experience and reflect on it theologically, personally, spiritually, and academically. The writer believes, from his own experience that many people, when given time to reflect, can find a person who helped them and challenged them to perform to the best of their ability even if it meant being different. Mentors, heroes, teachers, and others have served as ministers in the supervisory field,

⁵³ McCarty, *Supervision*, 14.

⁵⁴ Wesley Theological Seminary, *Various Definitions of Supervision*, Field Education Office.

capable of seeing things how they actually were, and provided honesty, spoken with words of kindness and encouragement. They were present, as listeners, guides, pastors, counselors, and friends, and capable of learning as well as teaching. They listened to the students and were willing to be changed by their relationship with them.

Pastoral supervision is often thought of as a secondary part of theological education. Some schools of theology have focused their supervisory ministries in the areas of field education and clinical pastoral education.

Education, like ministry, is a word that has suffered from the extremes. It has been stretched to a point where it encompasses everything, and it has been restricted to mean only what occurs in schools and universities Supervision is not a neutral process; it is an important means of enabling future ministers to deal critically and creatively with ministerial situations and where they learn to participate in the transformation of society, or in more theological language, to help bring about the reign of God.⁵⁵

Morentz's suggestion of change in the supervisory identity raises a critical issue. The writer's experience is that the supervisor's identity does not mean the duplicating of persons but rather the willingness and ability to function appropriately according to the supervisor. The important thing is that supervisors know when and how to use the method most fitting for the occasion.

The ministry of supervision is one of servanthood on the part of the one supervising and the one being supervised. Many authors have different definitions pertaining to supervision. Karl Heinrich Rengstorf's book, *Theological Dictionary of the New Testament*, defines servanthood as used by the Apostle Paul as *hyperetes*: "that he willingly learns his task and goal from another who is over him in an organic order but

⁵⁵ Regina Coll, *Supervision of Ministry Students* (Collegville, MN: The Liturgical Press, 1991), 47.

without prejudice to his personal dignity and worth.”⁵⁶ This definition of servanthood reflects a prevalent theme in pastoral supervision, which is the value and dignity of the one supervising and the one supervised.

Daran McCarty further describes supervision as:

The purpose of supervision in theological education should flow from the purpose and goals of the theological school in which the supervision takes place When supervised field education is at its best, it is a theological discipline in which theology is taught. Field education does not only teach a person to think theologically, but to act theologically or in popular language to “do theology.”⁵⁷

The writer’s understanding of this field of supervision is a primary part of theological education. Theological ministry experiences are crucial in the development and understanding of one’s self in the ministerial relationship.

Theological educational development of clergy is founded on the supervisory relationship. It is a relationship which can enhance effectiveness while providing opportunities to address and discuss ministerial concerns whether they be problems or encouragement. It also keeps the minister accountable and provides an opportunity for celebrating achievements.

Through pastoral supervision, one’s faith can intensify. With the presence of God in ministry and relationship, an awareness of God’s presence and deepening faith continues to increase.

Theological education also needs to address honesty in peer relationships so that those relationships will provide criticism or support that pastors need in local churches. The author’s experience has shown that mutually inspired relationships are beneficial to

⁵⁶ Karl Heinrich Rengstorf, *Theological Dictionary of the New Testament*, Vol. 8 ed. Gerhard Friedrich, trans. Geoffrey W. Bromly (Grand Rapids, MI: Eerdmans, 1972), 533.

⁵⁷ McCarty, *Supervision*, 12-13.

seminary students wherein they can observe that the supervisor, clergy, and leaders, are learning along with them. Supervisory relationships are imperative in maturing and developing, and as leaders, we must be willing to learn and be informed.

Another author, Edward Sellner in his book, *Mentoring: The Ministry of a Spiritual Kinship*, compares the pastoral supervisor, which he calls mentor, to “a mid-wife, a person intimately involved with the process of helping another bring something to birth.”⁵⁸ As evident, this relationship brings about changes in faith, fellowship and ministry and is beneficial to the supervisor as well as the student.

The writer also agrees that supervision is a relationship that brings together issues of faith, home and local church, resulting in noticeable growth for the associate minister. Anne Streaty Wimberly’s book, *Congregations and Academy in Truth and Tradition*, states that, “Theological formation through dialogical partnerships requires faculty and seminarians to engage in discerning and reflecting on God’s presence and activity in their lives, in congregations and denominations, in society, and in the world.”⁵⁹ In this theory, Wimberly gives a great example of collaborative leadership of the seminarians and associate ministers, which motivates supervision in the ministry.

Both the role of the ordained clergy and the role of the church have changed. The writer’s knowledge has proved that pastoral supervision provides a bridge between seminary and the local church. This relationship should be one in which the “call and direction,” is recognized for the continued spiritual and professional growth in the church.

⁵⁸ Edward Sellner, *Mentoring: The Ministry of a Spiritual Kinship* (Notre Dame, IN: Ava Maria Press, 1992), 76-79.

⁵⁹ Anne Streaty Wimberly, *Congregations and Academy in Truth and Tradition* (Nashville, TN: Abingdon Press, 1998), 101-102.

The writer, being a seminarian, acknowledges that the ministry of supervision has faced some resistance in theological education and in pastoral ministry. All supervisory work is accountable to someone and at some point; persons who resist supervision have experienced supervisors that are very dominating. In the ministry of good pastoral supervision, these pastors also need extensive training. Providing an opportunity to discuss authority and pastoral supervision can be beneficial.

Kenneth Pohly addresses supervisor difficulties in the church as resistance to the role of the pastor. He further states that:

- Pastors tend to avoid supervisory relationships and perceive them working independently and not needing supervision.
- Pastoral relations committees are inclined to ignore their supervisory task because they do not understand and are not prepared for their responsibility.
- Congregations differ in their supervisory relationship with the denomination—some tolerate the interference, while others feel neglected and others welcome more contact but exercise little effort to initiate it.
- Judicatory persons are more than occasionally frustrated in their attempt to fulfill their supervisory responsibilities with those committed to their charge.⁶⁰

The writer views Pohly's section on pastoral supervision as a model in the pastor's mentoring of mentees or committees. The pastor/mentor, in his supervisory position, is also responsible for the instruction and functions of the mentee. Pohly's view also states "that most pastors try to work independently to avoid the supervisory

⁶⁰ Kenneth H. Pohly, *The Purpose and Function of Supervision in Ministry* (Dayton, OH: Center for Supervisory Studies, United Theological Seminary), 2001.

relationship, simply because they are not equipped or they do not like the idea of other ministers knowing their limitations.”⁶¹ Supervision demands trust and in this writer’s mentoring manual of associate ministers, trust is built through the process of the mentor and mentee. Thus, this is the reason why the relationship is so imperative in this process.

Models of Today’s Historical Mentoring

The powerful early influence of African tradition and culture on the belief and practice of those enslaved in America is easy to find. E. Franklin Frazier acknowledged some African mentoring in his book, *Black Church Beginnings*. Frazier was undoubtedly influenced by his “mentor,” Robert E. Park, a professor at the University of Chicago, who taught on African tradition and mentoring.⁶²

The Civil Rights Movement

The Civil Rights Movement was a movement of mentoring led by Dr. Martin Luther King, Jr., and after his death, his wife and children continued the movement. His wife, Coretta Scott King “. . . trained tens of thousands of people in Dr. King’s philosophy and methods”⁶³ of nonviolence.

⁶¹ Ibid.

⁶² Henry H. Mitchell, *Black Church Beginnings* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2003), 1.

⁶³ The King Center, *Coretta Scott King*, <http://www.thekingcenter.org/csk/bio.html/>, (accessed September 27, 2006).

“The King children make up a great part of the legacy that Dr. King left behind. All four of his children are carrying on in the family tradition of trying to foster improved social conditions and race relations.”⁶⁴

Yolanda Denise King is the director of cultural programming for the Martin Luther King, Jr., Center for the nonviolent social change in Atlanta. She challenges those of her own generation to become more involved with changes.

Martin Luther King, III travels the country lecturing on human rights. Many who have heard him lecture agrees that his booming rhythmic speaking style is much like his father. In January 2004, he assumed the leadership position of President and CEO of the King Center.⁶⁵

Dexter Scott King has embarked upon a unique way to carry on his father’s dream. He is turning to music to deliver a message.

Bernice Albertine King does lecturing concentrating on the legacy of her father and the fight for human rights.

Programs of Mentoring

Big Brothers/Big Sisters of America “provides children and youths with adult role models and mentors who enrich the children’s lives as well as their own.”⁶⁶ Providing quality volunteer and professional services enable the children and youths to become responsible men and women. “Religious institutions continue to play a leadership role,

⁶⁴ *The Hopewell News, The Advertiser*, February 13, 1986.

⁶⁵ The King Center, *Coretta Scott King*.

⁶⁶ Office of Research, *Mentoring*, No. 7, October 1993, <http://www.ed.gov/pubs/OR/ConsumerGuides/mentor.html/>, (accessed September 28, 2006).

and corporations and social organizations now promote employee and member involvement (Newman 1990).”⁶⁷

Help One Student to Succeed (HOSTS) “is a nationwide, structured mentoring program in language arts that combines community mentors, a computerized database, and a management system to improve student achievement.”⁶⁸ “HOSTS have received numerous awards for instructional leadership, i.e., including being selected as a national mentoring model by the U.S. Secretary of Education; and a mentoring model for dropout prevention by the National Center for Dropout Prevention, Clemson University.”⁶⁹

One Hundred Black Men, Inc., “established in 1963, is a nonprofit organization of men in business, industry, public affairs, government and the professions . . . to improve the quality of life for blacks and minorities.”⁷⁰ They provide a mentoring program based on a support network and positive role models for young black males, elementary through high school. The mentors and students are paired one-to-one.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ HOSTS (Help One Student to Succeed) *Educational Programs That Work 1995*, <http://www.ed.gov/pubs/EPTW/eptw4p.html/>, (accessed September 29, 2006).

⁷⁰ Office of Research, *Mentoring*, No. 7, October 1993, <http://www.ed.gov/pubs/OR/ConsumerGuides/mentor.html/>, (accessed September 26, 2006).

CHAPTER THREE

THEORETICAL FOUNDATION AND REVIEW OF LITERATURE

In this chapter, the writer will establish the relevance of the historical, biblical, and theological foundations for his ministry model. The writer will draw from historical references that relate to mentoring, throughout the history of the Ancient Judaism. He will then do a thorough exegesis of Exodus 17:9-12, and II Timothy 2: 1-2, as his Biblical foundations for the model. In addition, the writer will explore the theoretical foundations that coincide with his project for developing mentoring tools for associate ministers.

Mentoring and Its Beginnings

It has been said, “If mentors did not exist, we would have to invent them.”¹ The writer notes from this statement that mentors are not only necessary but they exist in many forms. Adults act as role models for their children, in the same way a mentor acts as a role model for a mentoree.

Keith R. Anderson and Randy D. Reese, in their book entitled, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* note that,

The term “*mentor*” actually comes from the world of Greek mythology. Ulysses placed his son, Telemachus, under the tutelage and care of a sage named Mentor. Ulysses was away fighting in the Trojan War, so Mentor was responsible for teaching young Telemachus not only in book learning but also in the wiles of the

¹ Laurent A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco, CA: Jossey-Bass Publishers, 1999), 17.

world. Mentor's task was to provide an education of soul and spirit as well as mind, an education in wisdom and not merely in information.²

The writer notes that mentoring is more than leading by example, or even teaching. According to this definition, it provides spiritual instruction and wisdom for spiritual growth and development.

While mentoring is viewed primarily as a teaching tool, it is also noted, "Such perceptions of mentoring stand in marked contrast to those of teaching where, historically, considerable emphasis has been placed on what the teacher does rather than on what the student does."³ The mentor has to be sensitive to the mentoree, in order to develop a good relationship. The writer concludes that focusing upon the learning is ultimately important.

Although appeals to focus on the learner are hardly new within the academy, the metaphors we have used to describe what we do when we teach have not always been ones that cast much light on the learner. Historically, sage, actor, and pedagogue, among others, have all been used as frequent metaphors for teacher. Unfortunately, all have origins and connotations that focus attention more or less exclusively on what the teacher does, placing little emphasis on the levels of mastery and the accomplishments of the student.⁴

² Anderson and Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction*, 35.

³ Alice G. Reniarz and Eric R. White, *Beyond Teaching to Mentoring* (San Francisco, CA: Jossey-Bass, 2001), 8.

⁴ Ibid., 9.

The Old Testament

Historical Foundation for the Ministry Model

In Ancient Jewish history, several areas support the mentoring process as foundations for the ministry model of the writer. The writer has noted mentoring is an exclusive part of leadership. He also notes that the role of the priests and Levites in Israel were prime examples of mentoring. The writer will examine these historical models of mentoring as well as other areas that will support his efforts to improve the mentoring model for his project.

Mentors in the Bible

Throughout the bible passages of scripture, there are prime examples for mentoring. Moses acted as a mentor to all that followed his instructions. Jesus was to be one of the greatest mentors ever. It is said of Jesus that, “No mentor ever entered upon a mission as important as that of our Lord Jesus Christ.”⁵ Paul was acting as a mentor to Timothy, whom was also his son in the ministry.

The Priest as a Mentor

The writer finds in the Aaronite Priesthood:

That Aaron is simply Moses’ companion, God speaks to Moses and Aaron, and they respond and speak to the king. At other times, Moses instructs Aaron as to what he is to say before the pharaoh or the people, or Yahweh instructs Moses and Moses instructs Aaron. Aaron's greatest moments were when Moses left him in charge of the people while he received Yahweh’s revelation.⁶

⁵ Engstrom and Rohrer, *The Fine Art of Mentoring*, 155.

The relationship between Aaron and Moses depicts an example of how Moses acted as a mentor to Aaron in the role of the priest. The relationship that was developed was one built upon trust and submissiveness to the authority of leadership. The writer notes that Aaron is submissive to his leader and this supports the ministry model of mentoring of associate ministers.

Within the priesthood, there are additional roles for developing mentoring relationships. In the post-exilic restoration of Judaism, “The priest is the attendant of the sanctuary. But the ancient simplicity of that concept has developed into a complex division in which many tasks of the temple are divided between priest and Levites.”⁷ In order to be delegated and completed, these tasks require a mentoring process. “The only properly sacral institution in Judah, the only one whose members represent Yahweh to the community and the community to Yahweh, is that of the Priesthood.”⁸ Because the role of the priesthood was important for the survival of the community, they represented authority. In addition, there was a need for the member of the community to submit to the authority for government to exist.

In order to get a full picture of the magnitude of the office of priesthood, Walter Brueggemann highlights “the role of the priest as legitimators, enactors and guarantors of rightly hosted holiness and brings a new light to the priestly order in Israel. The priests themselves do not mediate, but they supervise and attest the visual materials and the

⁷ George V. Pixley, *On Exodus*, (Maryknoll, NY: Orbis Books, 1987), 71.

⁸ Ibid.

physical acts of worship.”⁹ The writer notes that the supervisory role of the priest is one of mentoring which is a part of his daily duties.

When God sent Moses to meet with Pharaoh, he again objected that he was not a man of words and thus ill suited for the job. “And the Lord said to Moses, ‘See I made you a god to Pharaoh, and Aaron, your brother shall be your prophet.’ Aaron, now Moses’ priest would speak on his behalf to Pharaoh.” The writer notes that God spoke to Moses and Moses to Aaron being another example of spiritual mentoring. The writer also finds that the mentor needs to delegate to others and empower them to do the work and a prime example is how Moses empowered Aaron to speak on his behalf to Pharaoh to “let Israel, God’s people, go.”

The Levites as Mentors

In addition to the role of mentoring, the writer noted teaching as a primary function of mentoring. The Levitical scholars have proposed that the Levites are the leading candidates of the Mosaic function of the Torah to teach the people. The role of the teacher found in the Levitical priesthood is a sign so that they can teach the Mosaic function of the Torah. “The Levitical priests had the right of teaching the Torah to the people, which they claimed as their rightful responsibility of keeping the community free of sin.”¹⁰

⁹ Walter Brueggeman, *Theology of the Old Testament* (Minneapolis, MN: Fortress Press, 1997), 664-665.

¹⁰ Frank Moore, *Canaanite Myth and Hebrew Epic* (Cambridge, NY: Harvard University Press, 1973), 195.

The writer finds in Frank Moore's writings that the Torah (the books of Moses) was the Law of the land and the Levites were responsible for instructing the people. This was another example of the mentoring process, whereby, was taught wisdom, knowledge and understanding. The writer also notes that teaching is another model for mentoring.

Through the Exodus experience of the Levites, they were teachers of the Law. "The Levi was a group whose function was purely ideological. It is likely that the ones who actually experienced the Exodus were known as Levites. It was the Levites who brought to Canaan the teaching about Yahweh and how Yahweh had delivered the oppressed from servitude in Egypt. Other finding records the Levites in care of the Ark of the Covenant and in care of the book of the Law."¹¹ Mentors can share their personal experiences in order to support their teaching efforts. In addition, their experiences place them in a position of authority to mentor others.

The writer through his research finds Julius Wellhausen to be far off in his evolutionary ideas about the priestly presence in Judaism. "The priests represented the people before God, and spoke often with the people about the ordinances that he required of the people. The priests taught and guided the people with God's wisdom and when they failed to do so, God punished them."¹² The writer notes that God ordained people placed in authority to be in those positions to speak on his behalf or act as his ambassadors.

As an example that Moses was ordained by God to carry out the mission of delivering Israel from bondage, while Jethro was the Priest of Midian, Moses was

¹¹ Ibid., 73.

¹² Julius Wellhausen, *Old Testament History* (Cambridge, MA: The Belknap Press of Harvard University Press, 1993), 141.

ordained for a specific task. In the mentoring process, people are often selected for different tasks based upon their qualifications. The “Great I Am” mentored to Moses (told Moses about his mission and message). F. Washington Jarvis describes this historical event where “an angel appeared to Moses in the flame of a burning bush” in his book *Prophets, Poets, Priests and Kings*. Jarvis stated that, “While the word spoken is the focus of the theophany, the sight is not simply an accessory to the word. Sight plays an important role in Moses’ hearing; there would have been no hearing if the sight had not been attended. God uses nature as a vehicle for ‘clothing’ that which is not natural.”¹³

The writer notes from Walter Jacobs that priestly mentoring beginning with Moses was handed down from one generation to the next. Moses encouraged and supported Aaron and Hur, two brothers of Moses, who would later be high priests at the sanctuary. “Hur in turn mentored his grandson and instructed him in the priesthood and he eventually constructed the sanctuary.”¹⁴ In addition, “Moses showed his brother Aaron how to perform the different priestly functions in the sanctuary.”¹⁵

The priestly mindset was greatly concerned for order, for the structuring of life in accordance with the will of God, with stability and thus with security. That could be obtained, they believed, “by organizing the community’s life in such a way that God could choose to dwell in their midst. It is significantly clear that the priestly tradition

¹³ F. Washington Jarvis; *Prophets Poets, Priests and Kings* (New York, NY: The Sealbury Press. 1999), 103.

¹⁴ Walter Jacob, *The Second Book of The Bible* (Hoboken, NJ: K.T.A.V. Publication House, Inc., 1991), 476-478.

¹⁵ *Ibid.*, 179.

intends to transfer to the tabernacle also.”¹⁶ The writer interprets this as a transition from the leadership role of the priest to a more spiritual role of the priest.

Wellhausen indicates that there are spiritual as well secular roles of leadership, such as kings and prophets in the Old Testament history. Well known for the documentary hypothesis of the origin of the priest, “his dominant hypothesis is that this priestly mode of presence represents a late, degenerate hierarchal development in Judaism.”¹⁷

Mentors in the Church

It is said that, “Nobody knows better than pastors the critical shortage of leaders in the church today and the worldly encroachments into the existing leadership.”¹⁸ The writer believes that one of the primary roles of the mentor/pastor is to develop good leadership in the church. This is not always an easy task, and requires an understanding of the mentoring process and relationship that must be established with the mentoree.

In addition to certain skills, it has been determined by Professor Allan Coppedge that the mentor should also possess certain qualities. “The ideal mentor/pastor must be born again, filled with the Holy Spirit, and skilled in what Coppedge calls three essential principles: life-to-life transference, spiritual disciplines, and accountability.”¹⁹ Each principle results in the transfer of wisdom, knowledge, and mannerism that depict the

¹⁶ Donald E. Gowan, *Theology in Exodus* (Louisville, KY: Westminster John Knox Press, 1994), 168.

¹⁷ Wellhausen, *Old Testament History*, 141.

¹⁸ Engstrom and Rohrer, *The Fine Art of Mentoring: Passing On to Others What God has Given To You*, 70.

¹⁹ *Ibid.*, 70-71.

idea leadership role in the church. This transfer of information and knowledge results in the desired outcome for the mentor, and serves as a developmental resource for the mentoree.

“Discussing the relationship between professional ministers and faith-mentoring is difficult because it is easy to create an expectation that all ministers will be faith mentors. That possibility certainly exists, but only if God chooses to act through our interpersonal relationships.”²⁰ As church leaders, being good role models is just as important as building relationships for mentoring. The writer concludes that professional ministers are those who act as resources for those who follow their leadership. The writer also agrees with Matthaai “Faith mentors are those persons who embody God’s grace in interpersonal relationships. They provide spiritual leadership as living examples of faithful discipleship.”²¹

Biblical Foundation for the Ministry Model

The Old Testament Biblical foundation for the project is found in Exodus 17:9-12 and reads:

And Moses said to Joshua, chose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses said to him and fought with Amalek. And Moses, Aaron and Hur went up to the top of the hill. And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses’ hands became heavy; so they (Aaron and Hur) took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the

²⁰ Sondra Higgins Matthaai, *Faith Matters: Faith-Mentoring in the Faith Community* (Valley Forge, PA: Trinity Press International, 1996), 98.

²¹ Ibid., 101.

other side: And his hands were steady until the going down of the sun.

How the Scriptures Relate to the Project

Exodus 17:9-12

The writer chose this text because of the mentoring relationship between the *pastor*, Moses and his *subordinates*, Aaron and Hur. The writer's theory of being obedient to the authority of the pastor regardless of how it sounds or to whom it affects is understood to be important in this text pericope. Peter Enns also supports this theory in his book, *The Exodus Series*.²²

In addition, J. Calvin suggests "God delegates authority to the pastors to mentor the associate ministers."²³ The submissive role of Aaron and Hur are to help Moses when his tasks become difficult. Aaron and Hur understand their role is to support Moses and not work against him. "Hur and Aaron knew when and how to assist Moses in his time of representing God and standing in the gap for his people during war and peace."²⁴ This again describes the relationship between mentor and mentoree.

J. Calvin also suggests, "Mentoring creates a highway of knowledge, understanding and assistance to the one who is mentored."²⁵ Moses transferred knowledge in an effective way while engaged in war and provided motivation to those

²² Peter Enns, *The Exodus Series* (Grand Rapids, MI: Zondervan Publishing House, 2000), 345.

²³ J. Calvin, *The Last Books of Moses* (Nashville, TN: Abingdon Press, 1976), 292-293.

²⁴ *Ibid.*, 98-100.

²⁵ *Ibid.*

who he mentored. Moses was understood and accepted by those who followed him and supported his seat of authority.

The Context of the Historical Text

Exodus 17:9-12 describes the scene at Rephidim where the Lord gave His people a military victory over Amalekites. “The name, Rephidim, which from a root meaning “to support” may be linked etiologically to the way Moses’ arms were supported in the military episode.”²⁶ Moses delegated various tasks to leaders of the army and they provided support for him in his leadership role.

Amalek was the first of the nations that fought with Israel. The Amalekites were the posterity of Esau through Eliphaz, who hated Jacob because of the birthright and blessing. This was an effort of the hereditary enmity, (a malice that ran in the blood) and perhaps was not exasperated by the working of the promise towards an accomplishment. “The Amalekites were attempting to dislodge the Israelites from this pleasant oasis and to secure their territory from intrusion. Because of Israel’s murmurings (Messah) and distrust in Moses at Marah, the Desert of Sin, and because of no water in the new land, God was patient with his disobedient and grumbling people and supplied them with water from a rock.”²⁷ Moses as a mentor taught the people how to reverence God and as a result seek God’s support in the time of battle. This solidifies Moses’ role as a mentor in the authoritative figure in the eyes of his people. As an example of insubordination, Israel

²⁶ Carol Meyers, *Exodus* (Cambridge, NY: Cambridge University Press, 2005), 133.

²⁷ Terence E. Frethem, *Interpretation of Exodus: A Bible Commentary for Teaching Preaching Exodus* (Louisville, KY: John Knox Press, 1991), 190.

continued to tempt God and his servant Moses, so God sent the Amalekites to quarrel with them. Thus, war abroad was the just punishment of strifes and discontents at home.

Moses used his rod as an instrument of power, to strike the rock to furnish Israel water. The rod of God in Moses' hand, that wonder-working rod which had summoned the plagues of Egypt, was now raised up as the banner to encourage the soldiers, who might look up and say, "Yonder is the rod." The writer shares in supporting the significance of the rod, which is symbolic of the power of God, the one who Moses represented.

In this text, the ministry of the mentoree is clearly seen and understood in the writing of J. Gerald Janzen in his book, *Exodus*:

Now up to this point Moses' use of the staff has been a simple matter of raising it and accomplishing the results whether sign, plague, parting of the waters, or water from the rock. But this time the struggle is drawn out to the point where Moses becomes so tired that from time to time he has to lower his arms; whenever this happens, the fortunes of Joshua and his men are reversed. Interestingly, though, when Moses gets tired, the help does not come directly from God, but through Aaron and Hur, as each one supports one of Moses' arms after seating him on a stone.²⁸

The writer notes that this symbolism is visible when God's rod was held up along with the arms of his under shepherd, Moses; there was encouragement and the hope of victory in the face of all who supported him. Aaron and Hur, Moses' associates became the vital part of the victory of the Battle in the Valley by supporting Moses' arm and keeping the staff raised.

It is understood by the writer to see the hand/staff of Moses was to see the hand of God. Moses, with his hand/staff outstretched gave encouragement to the Israelites and

²⁸ J. Gerald Janzen, *Exodus* (Louisville, KY: Westminster John Knox Press, 1997), 122.

contributed to their effectiveness. Given the Divine-human cooperation, the staff in and of itself does not radiate power like an electrical shock system, so that Moses can turn it on and off by raising or lowering his arms. This was the realistic power of God at work. The symbolic relationships between people and staff clearly signify that the human efforts were affected by the sight of the staff. It assures them, “not only of God’s active hand in the battle, but also of Moses’ confidence that God was involved.”²⁹

The post assumed by Moses: “I will stand on the top of the hill with the rod of God in my hand” verse 9. Moses acting as an ambassador of God qualifies his people and calls them for various services for their own benefit. In the same manner, a mentor delegates and qualifies people for various services. Each person shares a significant role; Joshua fights, Moses prays, yet both support the efforts of Israel. When Moses, the man of God, could no longer hold up his hands, others such as Aaron and Hur held them up. “The care and support given to Moses was great encouragement to Joshua down low on the battlefield.”³⁰

The writer finds that because Joshua was considered a great warrior, Moses mentored and delegated him the task of leading the men into the battle. Exodus 17:9 states, “So Moses said to Joshua, Pick men for us, and go out and fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand.”

“Pick . . . for us.” Exodus 17:9. It is understood by the writer “us” indicates that the role Moses delegates to Joshua will be beneficial to both of them. The writer believes that this is important in a mentor/mentee relationship, that whatever is delegated is not

²⁹ Ibid.

³⁰ *Matthew Henry’s Commentary on the Whole Bible* (McLean, VA: MacDonald Publishing Co. 1991), 347.

done just to benefit the mentor. The mentee has to be persuaded that what is instructed is for his own good.

“Joshua did as Moses had told him, to fight against Amalek; and Moses, Aaron, and Hur ascended to the top of the hill.”³¹ Each character in this text shared a significant role in the victory. Joshua led the men to battle, Moses fell in a position of authority and leadership and Aaron and Hur supported Moses’ arm. Had they not performed their role and followed the instructions of Moses, it is understood by the writer, the possibility of defeat was imminent.

“It came to pass that when Moses would raise his hand, Israel would prevail, and when he would lay down his hand, Amalek would prevail” Exodus 17:11. The writer supports the thought that when the mentee failed to support the mentor the result is failure. However, when the mentoree and mentee work together the expected outcome is success.

“But Moses’ hands were heavy and Aaron and Hur took a stone and put it under him and sit him thereon. In this text, the writer clearly understands the support and submissiveness of Aaron and Hur and the supportiveness required at this time..

“So he was with his hands in faith,” Exodus 17:12^b. “Moses’ hand was in faith, spread out toward heaven, which indicated a spiritual prayer.”³² The writer supports this finding from the *Shemot* writings that Moses’ hand extended to heaven signifies that he was petitioning God for intervention.

³¹Ibid.

³² Shemot - Book of Exodus, Chapter 17, www.Chabad.org/library/article.asp?AID=9878/, (accessed June 28, 2006).

Theoretical Foundation for the Ministry Model

Exodus 17:9-12

The writer notes that the text suggests that Moses selected a number of men from the congregation that would fight against the Amalekites. “I will stand on the top of the hill” implied that there was a conspicuous hill not a rock. “With the rod in my hand” Moses meant to indicate by this that he looked for victory to God alone, (the rod was the power of God), and did not trust in an “arm of flesh” nevertheless, he sent his soldiers to the combat.³³ Hur has not been mentioned. According to one Jewish tradition, he was the son, according to another, the husband of Miriam. Scriptures only tell us of him, that he was descended from Judah, through Caleb, the son of Hezron, I Chronicles 2:18-29, and that his grandson Bezalel, Exodus 31:2, was the artificer of the tabernacle. The writer notes the succession of Aaron’s priesthood is associated with Hur, Exodus 24:14. “The elevation of Moses’ hand, with the rod held in it was an appeal to God for aid, and supposed to have been accompanied by fervent prayer to God, that he would help his people and give them victory over their enemies.”³⁴ So long as the hand was upraised, the Israelites prevailed, not because they saw it, and took it as directing them to continue the fight, but because God gave them strength, and vigor and courage, while Moses interceded, and left them to themselves when the intercession ceased. It may be said that Moses might have continued to pray, though his hands were weary; but only those who have tried, know how difficult a thing is to pray with any intensity for a continuance. Moses’ spiritual and physical power collapsed together; and when he dropped his hand

³³ Canon H. Spence, *Pulpit Commentary* (Pateraster Square, London: Kegan Paul, French Co., 1982), 11.

³⁴ J. Vernon McGee, *Through the Bible* (Nashville, TN: Thomas Nelson Publishers, 1981), 258.

through physical fatigue, he rested from his mental effort. To impress upon Israel “the importance of intercessory prayer,” God made success and failure alternate with its continuance and discontinuance, thus, teaching his people a lesson of inestimable value. Moses, no doubt, held the rod alternately with one hand or the other, until both were so tired that he could no longer hold them up. It is this natural weariness, which is expressed by the words, “his hands were heavy.” When Aaron and Hur perceived this, they brought a stone for him to sit on, and then standing one on either side of him, alternately supported his hands until the sun set and the battle was over. To reward the faith and perseverance of this, God gave Israel, in the end, a complete victory.³⁵

“And take thou unto thee Aaron, thy brother...that he may minister unto me in the priest’s office,” Exodus 28:1. He is called of God, even as was Aaron, Hebrew 5:4. Aaron’s place in religious history is more distinctly measured if we consider the great office to which he was called. He was the first of a long-line of men who were at the head of what was, for ages, the only religion in the world. He was the first of the high priests of the chosen people who was mentored and taught by Moses the duties of the priesthood.

The New Testament

Biblical Foundation for the Ministry Model

The New Testament texts for the Biblical Foundations for the Ministry Model are II Timothy 2:1-2. “Thou therefore, my son be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

³⁵ Spence, *Pulpit Commentary*, 18-20.

Historical Foundation for the Ministry Model

When Paul wrote the letter, we know as II Timothy, his situation had changed drastically. He was now a prisoner in Rome and was facing certain death, II Timothy 4:6. At this time, almost all of Paul's associates in the ministry were gone, "not because they desired to do so, but it was very dangerous to appear in public as a friend or advisor of the apostle."³⁶ Only Luke was at the apostle's side to assist him, II Timothy 4:11. The writer understands that the mentee must support the mentor even if odds are against him in caring out the work of the ministry. "Paul's greatest concern was not for himself, it was for Timothy and the success of the gospel."³⁷ The writer notes that mentor/mentee relationship is one of caring and sharing. His caring consists of his love for Timothy as a son and willing to share his wisdom, knowledge and understanding to better his ministry. "Paul here emphasized (to Timothy) the need to pass the gospel on to faithful men who would proclaim the Good News to succeeding generations."³⁸ The writer notes that the process of mentoring will produce faithful workers who are willing to share the work with others. The Paul and Timothy mentoring relationship provided the foundation of what faithfulness can accomplish. "He was instructed to stir up the gift of strength and boldness which God had given him when he was ordained for the ministry."³⁹ The writer finds that even the process of ordination gives authority to the leadership position and

³⁶ Esther L. Hicks, *Paul, God's Apostle to the Gentiles* (Springfield, MO: Fellowship Publications, 1993), 518.

³⁷ Joseph Reuss, *The First and Second Epistles of Timothy* (London: London Burns & Oates, 1969), 128-129.

³⁸ J. I. Packer, Merrill C. Tenney and William White, Jr., *Illustrated Encyclopedia of Bible Facts* (Nashville, TN: Thomas Nelson Publishers, 1995), 602 -603.

³⁹ Hicks, *Paul*, 519.

those who are in authority renders strength and respect from the community. In addition, the writer finds that the oppositions to the mentoring process can be strengthened by the faith shared in Jesus Christ.

“The things heard of me among many witnesses,” II Timothy 2:2, refer to Paul’s teaching, to which Timothy had so often listened. The writer notes that the mentor/mentee process will produce witnesses or workers who have been faithful and trustworthy to the mentoring process. The writer notes the Paul also used his life as an instrument of instruction in mentoring. His time of suffering, persecution, and alienation proved that only the faithful would prevail. The writer understands the importance of mentors being filled with the Holy Spirit in order to endure the mentoring process. Paul also saw mentoring as means of succession for those who were to teach others. For Paul, “much depends on having men who could pass on Christian doctrines faithfully.”⁴⁰ The need was for men filled with the Holy Spirit. This passage sets Christ at the center of everything. He is one in whom and for whom all Christians live. The writer notes that the mentoring process should be centered and built upon Christ who is the ultimate mentor and the foundation of our confidence.

At such a period of unfaithfulness and timidity, it was necessary to provide for the continuous wants of the church. The things that thou heard from me among many witnesses were dealing with the things from Paul at his ordination. The person to whom the trust was to be committed, Timothy, was to judge their qualifications. They were not to judge of their own fitness, they were not to find their place as teachers by self-appointment. Their qualifications were to be twofold:

⁴⁰ Jerome D. Quinn and William C. Wacker, *First and Second Letters to Timothy* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000), 619.

- Faithfulness, “for a steward of the mysteries of God” must be faithful, not betraying the charge committed to him, declaring the whole counsel of God, and keeping back nothing that is profitable.
- Teaching Power, who shall be able to teach others with a true understanding of the Scriptures.

The source of strength lies in God’s grace, not in our will power, nor in our spasms of earnestness. When we attempt to strengthen ourselves through self-effort, we are like the man who tried to make his stalled boat move by pushing against the mast. We exert ourselves a great deal, but actually get nowhere.

The admonition is “Be inwardly strengthened in the grace that is in Christ Jesus.”⁴¹ In this text, the writer finds four fundamentals on how we are made strong in the Lord: a) the right dedication, b) the right devotion, c) the right discipline, and d) the right Spiritual diet. The concept of mentoring according to N. A. Woychuk⁴² to the phrase, “The same commit thou to faithful me” supports this ministry focus and show trust and faith in others who are called to the work. Receiving the gospel at once places upon us the responsibility to passing it on to others. We commit the deposit to ourselves to God. He commits the deposit of the truth to us; and then we, as Timothy, are to commit that same precious deposit to others. “Christianity then is being perpetuated from age to age through a careful mentoring/teaching ministry of God’s revelation.”

The writer notes that this mentoring/training is to be committed to faithful men, who shall be able to teach/mentor others also. Mentors must be not only true believers,

⁴¹ Alfred Plummer, *The Pastoral Epistles* (New York, NY: A. C. Armstrong & Son, 1893), 9.

⁴² N. A. Woychuk, *An Exposition of Second Timothy* (Old Tappan, NJ: Fleming H. Revell Company Publisher, 1973), 38-40.

but trustworthy, who will not swerve aside because of fear or favor, who will not compromise with the spirit of the age through which they are passing. In turn, the mentors must be competent, ready and willing to pass it on effectively to others. Transmitting the truth to others in this way requires the continual realization that in God lays hope and life for all people.⁴³

Timothy was instructed to count upon suffering, even unto blood, and therefore, he must train up others to succeed him in the ministry of the gospel. He must instruct others, and train them for the ministry. Committing trust and knowledge was a sacred deposit, which they were to keep and to transmit pure and uncorrupt unto others, yet these things must be committed to them by Timothy, a minister, a man in office, for none must intrude themselves into the ministry, but must have these things committed to them by those already in that office.

The Context of the Historical Text

II Timothy 2:1-2

Jouette M. Bossler draws this argument: Timothy is addressed as “my son” invoking the intimate relationship between apostle and disciple as exhortation is to “be strong” (2:1) or be strengthened by the grace that has its source “in Christ Jesus.”⁴⁴ Paul is a model for Timothy here, for him to have been strengthened by God (I Timothy 1:12). The Greek preposition “*en*,” however, can express means as well as location (i.e. be strong by means of the grace . . .) and elsewhere this author refers to grace as an active

⁴³ Plummer, *The Pastoral Epistle*, 18-19.

⁴⁴ Jouette M. Bossler, *New Testament Commentaries, I Timothy, II Timothy, Titus* (Nashville, TN: Abingdon Press, 1966), 138-139.

Divine power (Titus 2:11-12). Timothy is urged to keep burning within him the power or strength. The tense of the imperative verb (present) like that of the infinitive in I Timothy 1:6 indicate continuous action. “Keep on being strengthened.” The point is not to suggest or correct Timothy’s spiritual weakness but to provide a rhetorical foundation for the subsequent exhortation to manifest this strength by sharing in suffering. The second exhortation, to entrust, “What you have heard from me” to faithful people, expands the exhortation of I Timothy 1:13-14, where Timothy was urged to keep and guard. What you have heard from me.” Making provisions for careful transmission is, of course, an aspect of keeping and guarding.⁴⁵

Jerry Falwell shared a different opinion on II Timothy 2:1-2 and suggested, “Though others falter and fail, Paul expected more of Timothy.” “My son” (*Gr Teknon*) child, used even of adults, is a very affectionate term. Paul dearly loved Timothy as a son. “The same commit thou.” Here is the ultimate aspiration of the ministry. Simply put, it is, “pass it on.” Paul is saying what I have committed to you, you commit to “faithful” men who then will pass it on and commit it to others. The buck may stop with you, but truth must be given to others and never stopped.⁴⁶

The writer agrees that II Timothy 2:1-2 raises the question of a succession of ministry from generation to generation. In addition, the writer understands that strength that comes from grace cannot simply be passively received without cooperative energy. Yet all this human effort can only exist as a response to God's unmerited grace, I Timothy 1:2; Ephesians 6:10. “The traditioning of the gospel must be very intentionally

⁴⁵ Ibid., 138-139.

⁴⁶ Jerry Falwell, *Liberty Commentary on the New Testament* (Lynchburg, VA: Liberty Press 1978), 622-623.

transmitted to faithful representative ministers chosen with all care, who have demonstrated fidelity to the original kerygma and ability to teach it.”⁴⁷

What Paul delivered to Timothy, Timothy must deliver to others of unforeseeable times and places. The deposit entrusted to Paul must be guarded and passed on to those who would ensure its accurate, uncorrupted transmission. The text is clear to the writer that the deposit is not to be entrusted to just anybody. Not all who are baptized are ordained to the ministry of the work and sacrament. Paul warned Timothy “to be careful about those selected for sacred ministry, those charged with the delivery and transmission to the tradition.”⁴⁸

John Gill’s exposition on II Timothy 2:1-2:

“Thou therefore my son” expresses the apostle’s tender affection for Timothy, and is . . . used to engage his attention to the advice he was about to give him, which is, that since he had received the true grace of God, and unfeigned faith dwelt in him, and since he had such gifts, qualifying him for the work of the ministry, and since so good a thing as the glorious Gospel of the blessed God was committed to his trust and since there were so many who had departed from it, and so few that abode by it, he would have him.⁴⁹

“Be strong in the grace that is in Christ Jesus,” by which may be meant either the free favor or love of God in Christ, Romans 8:39, which is:

- in itself strong, immovable and unalterable;
- being strong in it, to be rooted and grounded in it and to have a strong sense and firm persuasion of interest in it;

⁴⁷ Thomas C. Oden, *Interpretation, First and Second Timothy and Titus* (Louisville, KY: John Knox Press, 1989), 162.

⁴⁸ *Ibid.*, 172.

⁴⁹ John Gill, *Exposition of the Bible*, <http://bible.crosswalk.com/Commentaries/GillsExposssitionoftheBible/>, (accessed July 20, 2006).

- nothing can separate from it, or else the gospel, which is a declaration of grace;
- in Christ and comes by him, and to be strong in it, is to preach it boldly to defend it bravely and courageously oppose every error and heresy; and every abettor thereof;
- it also becomes every private believer to hold it fast, stand fast in it, abide by it, and earnestly contend for it;
- the strength and security of the saints, though they have not always the same strong believing views of it.⁵⁰

“And the things that thou hast heard of me,” meaning the doctrines of the gospel. The Arabic version renders it, “the secrets or mysteries.” “Thou hast heard of me, among many witnesses which some understand of the testimonies out of Moses and the prophets, with which the apostle confirms what he delivered; for the doctrines of justification, pardon of sin . . . by Christ, which bore witness to the prophets, . . . who with Timothy, heard the apostle preach, and were and would be sufficient witnesses for Timothy. On occasion, that what he preached and committed to others were the same he had heard and received from the Apostle Paul.” “The same commit thou to faithful me.” The writer notes that not only those who have received the grace of God are true believers in Christ, but also men of great uprightness and integrity. Those “having the word of God will speak it out boldly and faithfully, and keep back nothing that is profitable but declare the whole counsel of God, without any mixture and adulteration. For the gospel being committed to their trust they would become stewards, and of such it is required that they

⁵⁰ Ibid.

be faithful, and therefore, this is mentioned as an essential qualification in them.”⁵¹ “Who shall be able to teach others also?” No man is sufficient for these things of himself but his sufficiency is of God, who makes men able ministers of the word and in so doing, they have a future in them, an understanding of the sacred Scriptures. The Ethiopic version renders it, “Who are fit to teach the foolish.”⁵²

Theoretical Foundation for the Ministry Model

In respect to Paul as Timothy’s mentor, Timothy was a native, possibly of Derbe, but more probably of the neighboring Town of Lystra, where he was piously brought up in knowledge of the Jewish Scriptures by his grandmother Lois and his mother Eunice. It was probably during St. Paul’s first visit to Lystra, on his first missionary journey that he became Timothy’s spiritual father (mentor).⁵³ “Paul took Timothy under his charge very early in the young man’s ministry . . . he reviews for Timothy the proper conduct of pastoral work. Paul emphasizes the importance of the trust that God has placed in Timothy’s hands.”⁵⁴

The writer notes that the things heard of Paul among many witnesses refer to Paul’s teachings for which Timothy also had heard. Timothy shares Paul’s conviction that what he preaches is the truth. For Paul much depends on having men who could pass on Christian doctrines faithfully, but said nothing of organization or official status,

⁵¹ Paul F. Barackman, *The Epistles to Timothy and Titus* (Grand Rapids, MI: Baker Book House, 1962), 138.

⁵² Gill, *Exposition of the Bible*.

⁵³ Alfred Plummer, *The Pastoral Epistles* (New York, NY: A. C. Armstrong & Son, 1893), 106-108.

⁵⁴ Packer, Tenney, White, *Illustrated Encyclopedia of Bible Facts*, 602-603.

however, the need was for men filled with the Holy Spirit. The writer also notes that the gospel being the word of God cannot be hampered regardless of human opposition. This passage sets Christ at the center of everything. He is the one in whom and for whom all Christians live.⁵⁵

The writer observes that the key words in these verses that provide guidelines for this project. Paul instructed Timothy in Chapter Two to “be strong in Christ strength.” Thomas Oden stated in his work that, “The strength that comes from grace cannot simply be passively received without cooperative energy. It must be laid hold of and labored after. While the final reward is certain and the hope is secure, there can be no prize unless one undergoes the discipline leading to the victory.”⁵⁶

It is clear to the writer that since the church where Timothy was pastoring were experiencing a period of unfaithfulness and apprehension, Paul’s admonition to Timothy was necessary for faithful work to commence in the church. “The things which thou have heard from me among many witnesses” were dealing with the things from Paul at Timothy’s ordination. The writer also observed that to whom the trust was to be committed, Timothy was to judge their qualifications. They were not to be judged concerning their own faithfulness because it did not qualify them as teachers.

According to H. D. Spence’s book, *The Pulpit Commentary*, the word “faithfulness” carries a strong definition. Spence defines faithfulness as a steward of the mysteries of God being faithful, not betraying the charge committed to him but declaring

⁵⁵ Ibid., 604.

⁵⁶ Oden, *Interpretation, First and Second Timothy and Titus*, 164-165.

the whole counsel of God. Faithfulness promotes one to teach their understanding of the Scriptures.⁵⁷

The writer believes that "one who wishes to enter sacred ministry but is not willing to suffer for the truth bears a flawed testimony. One who decides to undertake this task of receiving, transmitting and sustaining the strength that comes from grace through union with Christ cannot evade the suffering that is in opposition to the life in Christ."⁵⁸

To be strengthened in the text indicates that Timothy's exhortation is based on what has proceeded which was the mentoring he had received from his Christian father, Paul. In order for Timothy to share and entrust his faith, God had to be the source of Timothy's empowerment.⁵⁹

The writer's primary intentions for producing this model of mentoring was solely based on strengthening the mentee in his position, faith and daily activity. The writer noticed that Paul took the same approach to Timothy, so he could produce others to carry out the work in a Christian manner. In response to the one being strengthened, the empowerment has to include God's intervention. The mentoring process of Paul to Timothy is described in the text as "father's advice to a son," which seals the seriousness of the mentoring relationship.

In contrast to the goals within the context of spiritual mentoring, there is an adherent danger of planning for measurable results; however, it is imperative for the responsible mentor to consider the question, "How will I know if my mentee has been

⁵⁷ H. D. Spence, *The Pulpit Commentary* (London: Anson D. F. Randolph & Co., 1974), 112.

⁵⁸ Ibid., 166.

⁵⁹ Luke Timothy Johnson, *The First and Second Letters to Timothy* (New York, NY: Doubleday Publishing House, 2001), 364.

mentored spiritually?” The answer lies in a changed life that understands the relationship between ultimate identity and ultimate purpose. The writer is convinced that God has placed with each person a unique gift for ministering. Through mentoring, we are helping to bring God’s gift to its fullest potential.

Theological Foundation for the Ministry Model

The writer finds both the Old and New Testament texts supportive of the ministry focus. First in this ministry model, the writer’s understanding of a mentor arrived from his knowledge of God (Jesus Christ) being the first mentor. In the beginning in the Old Testament, Genesis 2:7, God prepared for man to be the mentor. Therefore, man was to work through dispensations to bring forth the manifestation of the Divine mentor (Jesus Christ).

The previous events of the grumbling about Moses' leadership disturbed and moved God to come to Moses' rescue supports Divine leadership in Exodus 17:1-8.⁶⁰ The leadership of Moses and the instructions and direction he instructed supports the pastor/associate ministers' concept of the local church in the Twenty-First Century. Moses taught/mentored Joshua, Aaron and Hur to be future leaders and priests in the Israelite world. Moses transmitted to them the formative experiences and the insights from which the national identity evolved. Moses was the framer of the founding tradition, just as pastors are today.

The God of Exodus continues to intervene, recruiting us in desperate times and directing us to new understanding and goals. The experiences of Exodus 17:9 helps us to

⁶⁰ Enns, *The Exodus Series*, 345.

understand that it takes team work in working for the Lord and each team member is crucial to the development and outcome of the work. How can we walk together or work if we do not agree, Amos 3:3, or trust in the one that God has placed in our church as the under shepherd.

In II Timothy 2:1-2, the theology here is totally centered on mentoring and the development of a mentor, whom one is entrusted. Paul, first, loved Timothy as a son and that type of relationship is needed to be a successful mentor.⁶¹ Relationship here is the key factor in this text in support of the project focus. Paul taught/mentored Timothy who mentored and taught others in the faith to become helps in the ministry.

These texts were chosen by the writer because of the mentoring relationship between pastor and minister. The theory of being obedient to his authority is also clear and precise. Aaron and Hur were to help Moses when his task became too heavy (a lesson in collaborative leadership). Aaron and Hur begin working with Moses rather than against him.⁶²

Clearly, in the text the writer finds supporting authors who pinpoint that mentoring creates a new highway of knowledge, understanding and assistance to the one who is mentored.⁶³

The mentor plays an active and involved role in the process of mentoring. The mentee takes the active role in creating a space, setting the times and structure in the mentoring relationship and shape to the conversation at hand. Responsiveness to the

⁶¹ Oden, *Interpretation, First and Second Timothy and Titus*, 164.

⁶² Calvin, *The Last Books of Moses*, 292-293.

⁶³ *Ibid.*, 98.

mentor is initially an act of willingness to listen on the part of the mentor. According to Robert Clinton, he “describes the attitude of voluntary submission that a mentee exhibits toward the mentor so that advice and assignments will be respected, appreciated, heeded and fulfilled. Many today are uncomfortable with the language of submission to another.”⁶⁴

Mentoring requires a willingness to listen for the wisdom embodied in the voices of mentors, contemporary or historical. Listening itself requires a posture of waiting and a readiness to hear another speak. The kind of learning required in spiritual mentoring may involve just such a confrontation with values, habits and styles of life. Readiness to learn requires the preparation of prayer for ears willing to listen without defensiveness and a heart that is open for possible change. Without a teaching heart, and readiness to learn, there will be little growth in mentoring.

The mentee must also remember that obedience to the process of spiritual mentoring is crucial to the Holy Spirit. The mentor is a voice that guides but not a voice that dictates. It is the spirit of readiness and preparedness and need that will create the space for spiritual growth. The longing to serve is a response to the great goodness and love of God. The mentee that has a teachable spirit has a ready spirit.⁶⁵

To speak in terms of goals within the context of spiritual mentoring presents an inherent danger of planning for measurable results. However, it is imperative for the responsible mentor to consider the question, “How will I know if my mentee has been mentored spiritually.” The answer lies in a changed life that understands the relationship between ultimate identity and ultimate purpose. Freeing the soul to sing is that process by

⁶⁴ Robert Clinton, *The Mentor's Handbook* (Altadena, CA: Barnabas, 1991), 17.

⁶⁵ *Ibid.*, 24.

which intimacy with God and understanding one's ultimate identity as the beloved of God allow for expression of one's unique voice in concert and practical works of the reign of God among us. The writer is convinced that God has placed with each person a unique voice for ministry. Through mentoring, we are helped to listen to God's song. A healthy mentoring relationship should help one to give voice to the song God has sung into your life, to liberate God's given gifts into a ministry that is God-given.⁶⁶

Relational Theology

How Can Churches Help To Facilitate The Pastors to Mentor/Instruct Associate Ministers

The writer notes that relational theology involves family members in a local church, which hinders pastors from mentoring associates. According to Miles J. Stanford, "Relational theology concerns the emphasis upon individuals and their relationships with others, rather than upon God and their relationship with him. Relational theology is another form of subjectivism, which concerns the thoughts or feelings of the observer, rather than the realities of that which is observed."⁶⁷

The writer strongly imposes that seminars/workshops be taught to educate local churches of relational theology where interaction can occur.

Relational theology is never static . . . it is developmental, process, narrative. All relationships grow and develop over time. Relationships always move either closer together or further apart. The Christ-follower is moving closer to Christ. In relational theology, God has entered into time and space for the sake of relating with humanity. God listens and responds, he walks with us

⁶⁶ Ibid., 154-156.

⁶⁷ Miles J. Stanford, *Objectivism versus Subjectivism*, <http://withChrist.org/mjs/subjective.htm/> (accessed September 25, 2006).

and God chooses to lead from a place of closeness . . . rather than from a top down hierarchical form of leadership. Relational theology is very dangerous, because it suggests that Christ-followers and Christ-communities are vital partners with God in the birth and growth of his kingdom. Again, this is very dangerous to any of us . . . who believe that Jesus is the Way, the Truth and the Life. Because the continuity of the church is not in the hands of a trusted institution but is in the hands of indigenous and unpredictable Christ-communities of Christ-followers.⁶⁸

In order to successfully produce growth within the associates who are members of the church, relational theology has to be dealt with.

The ambiguity of power and authority in the church is always in the center of concerns as in any organization, however, the board of a church should not hold all the ultimate power.⁶⁹ Achieving a balance of power is not easy, but it must be balanced. The board is obligated to be sure that the use of power at every level of the church is carried out within a system of checks and balances so that the potentially corrupting of power is dismissed.

In the areas of churches being able to promote pastoral mentoring, the first step the writer suggests is to add or include pastoral mentoring in the duties of the pastor. Pastoral mentoring should include all associate ministers regardless of family ties or being members of the same assembly. The writer believes that the spiritual mentoring is a function of the pastor's responsibilities. The church should have the functions elucidated in their by-laws to prevent ostracizing of the pastor by family members of associates who are members of the local church. The church must be able to put relational theology in its proper place. The fact that relational theology emphasis is upon individuals and their

⁶⁸ Dwight Friege, *Relational Theology: A Beginning*, July 30, 2003, <http://dwrightfriege.blog.com/226954/>, (accessed September 25, 2006).

⁶⁹ Norman Shawchuck and Roger Heuser, *Leading the Congregation* (Nashville, TN: Abingdon Press, 1993), 197.

relationships, which is natural, the church should focus on the individual relationship with God, which is spiritual, which will change, mold and strengthen the natural to produce and promote like its head, Jesus Christ.

CHAPTER FOUR

METHODOLOGY FOR THE MINISTRY MODEL

The writer's context is First Baptist Church of City Point in Hopewell, Virginia. The objective is to develop a manual to assist pastors in an effective methodology for mentoring associate ministers, while at the same time meeting the needs of the congregation. The writer, having nine years of pastoring experience in a local church, has pastored associate ministers trained and untrained.

The writer's ministry intervention is centered on three components that are mentoring tools to enhance, motivate and train associate ministers in a local church setting. These mentoring tools are: 1) Personal Mentor, 2) Personal Growth, and 3) Professional Development.

The methodology used in this project is the quantitative research method. In his book entitled, *Research in Ministry, A Primer for the Doctor of Ministry Program*, Dr. William R. Myers states:

A quantitative method attempts to measure available data through a sequence of increasingly sophisticated statistical programs. In this method of research, controlled experiments are often set up in ways that attempt to isolate and measure contrasting sets of variables. Key to such measurement is a true random sample (with equal opportunity for every item) and the identification of experimental and control groups with both submitted to pre- and post-testing.¹

¹ William R. Myers, *Research in Ministry, A Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 2000), 21.

A quantitative approach to research then is primarily concerned with that which can be observed, defined and measured. The writer chose this method because he was familiar with the mentoring problems and pulpit conduct of associate ministers in local churches. This methodology was the best procedure in measuring the associate ministers' knowledge before and after the instructional classes and seminars. This method allows the writer to gather the necessary data from the associate ministers in a very practical manner.

Dr. Myers further states that:

The D. Min. student also faces the task of collecting data from participants within the ministry setting. Such collection of data often takes shape by: (1) holding personal or group interviews; (2) engaging individuals or groups with paper and pencil questionnaires; and (3) by requesting the confidential sharing of participant's assigned personal journals, diaries, art work, or written "homework."²

In addition, he also states, "Questionnaires are paper and pencil instruments designed to collect particular bits of information from participants within ministry settings. On balance, when a reasonable return rate is assured, questionnaires are a quick and simple way to obtain a fairly solid reading from a setting."³

This ministry methodology was to conduct pre-tests, which serve as analyses of the associate ministers' current understanding. Five instructional classes were conducted on the following:

- Personal Mentoring
- Personal Growth
- Professional Development
- Biblical Mentoring
- Church By-Laws.

² Ibid., 48.

³ Ibid., 55.

Post-tests were taken to determine the associate ministers' understanding and the importance of these mentoring tools after the classes were taught and discussed.

This ministry model was chosen because it was also a participating action research project, which necessitates participation from the associate ministers, and participation from the instructor with the associate ministers. This project is a collaborative effort as the real focus of this project will be to develop a manual to assist pastors for mentoring associate ministers that will channel the paradigm gap of associate ministers being called to the ministry without proper preparation for the ministry.

The Role of the Context Associates

The context of this writer's project was at the First Baptist Church of City Point in Hopewell, Virginia. At First Baptist, five associate ministers are on staff with one assistant to the pastor. The six associate ministers and the pastor all volunteered to participant in the five instructional seminars.

Four books and the Church By-Laws were chosen for these seminars. In the first instructional class, the book used was *Spiritual Mentoring* by Keith R. Anderson and Randy D. Reese and dealt with relationships between mentor/mentoree and the Holy Spirit. The book also stated, "How the mentoree can discover his or her goals through the already present action of God."⁴

The book used in the second instructional class was *As Iron Sharpens Iron* by Howard and William Hendricks. This book dealt with mentoring as a ministry of

⁴ Anderson and Reese, *Spiritual Mentoring*, 27.

multiplication: seeking guidance and finding direction are the most enduring spiritual growth ingredients that often takes place in a mentoring relationship.⁵

The third instructional class was centered around the book by David A. Stoddard, *The Heart of Mentoring*, which implies that mentoring involves life-to-life exchanges that help others discover and pursue their passions and to sort out their priorities.⁶

The fourth instructional class used the materials found in Gunter Krallmann's book, *Mentoring for Mission*. This book dealt with the inspirational study of the life of Jesus as the ultimate mentor of men and women and the tools needed for us to follow the examples of Jesus in selecting, recruiting and enabling followers to become Christ-like.

The fifth instructional class was centered on the Church By-Laws provided by the pastor of First Baptist Church of City Point, The Reverend Dr. Rudolph Dunbar.⁷ The functions of the associate ministers were discussed and developed after the instructional classes. The pastor of First Baptist Church was so overwhelmed with the outcome by which a recommendation would be made at the next church conference pertaining to the function of the associate ministers.

⁵ Hendricks, *As Iron Sharpens Iron*, 63.

⁶ Stoddard, *The Heart of Mentoring*, 77.

⁷ Rudolph Dunbar, Pastor of First Baptist Church of City Point, Hopewell, VA, Church By-Laws, 2005.

CHAPTER FIVE

FIELD EXPERIENCE

The project's field experience occurred over a period of eight weeks dating from October 8, 2005 to December 8, 2005. A cover letter (Appendix A) was made available to the pastor on the first Sunday of October. A context of six associate ministers was formulated from the response to the cover letter.

On October 8, 2005, the first instructional seminar was held starting at 8:00 A.M. with prayer and ended at 10:00 A.M. All six associate ministers were present and on time for the class. An instructional seminar description and objective outline was given to each associate (Appendix B). A pre-test questionnaire of the fundamental principles from the book, *Riding in the Second Chariot*, (Appendix C), was given to each minister to evaluate the general knowledge of the group. The questionnaire contained questions with various choices for answers ranging from "Strongly Agree" to "Strongly Disagree," which represents a closed-ended style questionnaire. The instructional class followed which focused on the fundamental principles of knowing the associates' position in a local church (Appendix C). The Reverend K. Edward Copeland's book was selected because of his experience as an associate minister and the selection of fundamentals and issues facing associate ministers in the Twenty-First Century. Some of these concerns are listed:

- How to make sure you were called to the preaching ministry,
- What every preacher should know about pulpit etiquette,

- What you should be doing when you are not preaching,
- How to effectively support your pastor's ministry,
- What to do (and what not to do) when your pastor is away,
- Other principles for effective ministry as a non-pastor.

The class ended with a post-test questionnaire and prayer.

On October 22, 2005, the second instructional class began at 8:00 A.M. with prayer and ended at 10:00 A.M. All of the six associates were present and on time. A pre-test questionnaire on The Mentoring Concept: Biblical and Personal was given to the associates to assess their understanding of the Mentoring Concept (Appendix D). The instructional class followed with materials that were selected from three known authors in the field of the mentoring concept:

1. David A. Stoddard—*The Heart of Mentoring* produced some proven principles for developing people to their fullest potential, in helping them to grow and realize their life's goals.
2. Gunter Krallmann—*Mentoring for Mission* suggested that every Christian who wants to be involved in helping others to reach their potential are displaying God's spirit concerning leadership development principles and relationships.
3. Howard and William Hendricks—*As Iron Sharpens Iron* provided some significant benefits for associate ministers in growth, model, influences, role and efficiency.

The Biblical concept of mentoring is illustrated throughout the Old and New Testaments (Appendix D) and examples are given. The class ended with a post-test questionnaire and prayer.

On November 5, 2005, the third instructional class began at 8:00 A.M. with prayer and ended at 10:00 A.M. All of the six associates were present and on time. A pre-test questionnaire on the Inner-Structural Procedures of Personal Growth was given to determine the associate ministers' attributes and servant hood (Appendix E). Two books were selected for study and review for the instructional class, which were:

1. Earma Broadway Brown's book, *In the Spirit of Armorbearing*, which gave some attributes which should be found in the servant hood for associate ministers.
2. Dietrich Bonhoeffer's book, *Life Together*, discussed ministry as a fellowship that is often invisible, often unconscious, with life and death contests.

The class ended with a post-test questionnaire and prayer.

On November 19, 2005, the fourth instructional class began at 8:00 A.M. with prayer with all of the associate ministers present and on time. A pre-test questionnaire on Professional Development (Appendix F) was given to determine how the associate ministers analyzed and understood the professional versus the aspect of ministry as a profession. Three books were utilized in this instructional class:

1. Bruce Roberts, *A Lifelong Call to Learn*, which dealt with the continuing theological educators, which challenge the church to rethink its boundaries and promote continuing education in churches—rural and suburban.
2. Gilbert Rendle, *Leading Change in the Congregation*, which focused on continuing education in developing the clergy as “a culture shift from a time of honoring ‘sameness’ to a time of honoring ‘difference.’”

3. James Emery White, *Rethinking the Church in Evangelism, Discipleship and Worship* in which he challenges the professional clergy.

The class ended at 10:00 A.M. with a post-test questionnaire given and prayer.

On December 8, 2005, the fifth instructional class began at 8:00 A.M. with all the associate ministers present and on time. A pre-test questionnaire of the Church By-Laws, evaluation and definitions concerning the associate ministers was taken. The pastor of First Baptist Church of City Point provided the class material and Church By-laws as it applies to the associate ministers for reviewing and discussing. Appendix F will show the conclusion of the discussion and the definitions reached for the term “associate ministers.” The seminar ended at 10:00 A.M. with a post-test questionnaire given and prayer.

Measurements, Data Collection and Analyses

The context associates were very helpful in assisting in the research of this project. Their interaction after the classes was very valuable and created a united fellowship between the associates. The dialogue is continuing between the associates at First Baptist Church of City Point and the surrounding churches in the Tri-City area. The mentoring process for associate ministers in a local church setting has taken on a positive outlook and is promoting collaborative efforts that are strengthening the pastors and congregations.

The results of the pre- and post-tests of the instructional classes were encouraging and meaningful. The results of a project of this magnitude were indeed gratifying and needed for the associate ministers.

The quantitative data from the instructional classes are analyzed in Appendices C-F.

CHAPTER SIX

REFLECTIONS, RECOMMENDATIONS AND CONCLUSIONS

Initially, the project began as a sincere desire to design a mentoring program that would assist pastors, ministers and individuals to respond to God's call for preparation. Ultimately, the program would encompass much more than was intended. Prior to the writer's experience, there was a longing in helping ministers and pastors to have collaboration in a nurturing relationship. This reality was not discovered until others (ministers) displayed a lack of servitude in worship and in their daily lives. I am convinced that had I not desired to find a *modus operandi* (method) of helping ministers in general, which included their preparation, professionalism and personal growth, this model would not have undergone such development.

Mentoring is crucial to the preparation process and is necessary for the development of the body of Christ. "The responsibility of the mentor is to be open, real, and personify consistently. Effective mentoring has no set formula."¹ During this process, I became extremely aware of this truth. Before the project began, my premise was that I would prove that there is a difference between discipleship and mentoring. I was not successful, for there is no distinction. It became clear that a peripheral issue existed, and I was spending too much time trying to create a theological debate and not enough time helping ministers to prepare for the ministry.

¹ Fred Smith, "Mentoring That Matters, Reviving an Ancient Teaching Method that Adds Life to Ministry Leadership," *Journal of Supervision and Training in Ministry* (Winter 1999), 95.

The project, Mentoring Tools for Associate Ministers in a Local Church Setting, begged for a greater sensitivity to the spiritual needs of the ministers. As a mentor, there were needs that I was expected to address. The ministers' behavior was a method used to communicate to the mentor (writer) those things that there were needed in the mentoring relationship.

Communication is invaluable to the nurturing of relationships and many times deficiencies are exposed in the life of the mentor during the relationship. The ministers often have opportunities to minister to the mentor (writer) as well. This fact was realized as the mentor (writer) recalled instances in which the roles were reversed. This reality is supported theologically, Biblically, and historically. There are copious examples throughout the Bible where the mentoring relationship was reciprocal.

As I reflect on the outcome of this project, I am convinced that this model of ministry is replicable and will be used as a viable training model for mentoring associate ministers. The uniqueness of this model is evident in that it can be replicated at any local setting.

The general theme of the literature survey was that the reproduction and development of Christian leaders should be competent, honest, committed and spirit-filled. This model proved that, given the proper training which involves mentoring others, ministers can be leaders who are aware of their purpose, competent in matters of ministry, and able to preach and teach God's word with confidence.

Recommendations

The project proved to be a tool that enhanced everyone who was involved. I am confident that the model can be reproduced and successful in other settings as well. One recommendation for future use of the model is to extend the duration of the training for ministers to at least one year. The rationale for this recommendation is that the mentoring process is more effective when sufficient time is allotted for the development of relationships. An environment must be developed that encourages the mentee to seek the mentor at a pace that is comfortable to the mentee. According to this venue, modeling is very important to developing trust relationships.

The mentoring process also involves the sharing of goals, objectives and vision. As the mentoring relationship continues, it gives many opportunities for the mentor's experience to have a bearing on the mentee.

The project model also needs a praxis period. Each minister needs opportunities in order to exercise his or her ministerial gifts. Ministry teams can be developed and ministry opportunities can be established through various agencies such as rescue missions, group homes, penal code systems, and denominational associations. Local churches can serve as ministry sites where the ministers actualize their faith through the practicum of ministry.

Finally, another recommendation concerns the size of the group. Whenever possible, group size should be kept to a maximum of six. The ministers can share and perceive better and become more personalized with the material and mentor.

Conclusion

I am truly indebted to God for the opportunity to expound and represent this calling of my ministry at United Theological Seminary. This project allowed for reflection upon my personal life. In addition, it reflected a problem I experienced. It is no accident that I chose this particular project, because I am aware of the need, and the pastors' responsibility along with others in the body of Christ, to equip the body for the work of the ministry. God mentored and continues to mentor his people through great men and women of God. "Woe unto woe, If I do not commit what He has entrusted to me, to others. And the things thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," II Timothy 2:2.

APPENDIX A

COVER LETTER

3807 Seamist Road
Chester, Virginia 23831

September 4, 2005

The Reverend Dr. Rudolph Dunbar, Pastor
First Baptist Church of City Point
Post Office Box 773
Hopewell, Virginia 23860

Dear Reverend Dunbar:

As a doctoral candidate at United Theological Seminary in Dayton, Ohio, I am requesting your permission to hold five research and instructional classes at First Baptist Church. I am asking your assistance in the quantitative methodology of demonstrating Mentoring Tools for Associate Ministers in a Local Church Setting. I will also need the attendance and assistance of all the associate ministers. I would like to have this done in the months of October through December, 2005. This process is in no way intended to be judgmental but enlightening and edifying to the associate ministers.

I reverently appreciate your assistance and support to my program. Thank you for your thoughtful consideration.

Sincerely,

Bobby Lee Taylor
Doctoral Candidate
United Theological Seminary

APPENDIX B

INSTRUCTIONAL SEMINARS: DESCRIPTIONS, OBJECTIVES, HYPOTHESES

MENTORING TOOLS FOR ASSOCIATE MINISTERS IN A LOCAL CHURCH SETTING

INSTRUCTIONAL SEMINARS

Seminar Description

The seminar consisted of five instructional classes conducted by the writer, with the collaboration of six associate ministers and one pastor. The associate ministers were instructed from the information from four books and the church's by-laws. All subjects taught, discussed and tested can immediately be applied in the associate ministers' ministry.

Seminar Objective

To explore and study materials used to develop a manual to assist pastors in mentoring associate ministers.

Seminar Hypothesis

Upon completion, the associate ministers obtained knowledge of the idea of being mentored from these seminars.

1. Fundamental principles from the book, *Riding in the Second Chariot*.
2. The mentoring concept: Biblical and Personal
3. The inner structural procedures of personal growth
4. Professional development: evaluation and proposals.
5. Church By-Laws

Course Requirements

- All associate ministers attended all classes.
- All associate ministers were asked to be open, honest and receptive to the materials.
- A pre and post-test survey was utilized to determine the quantitative method of the instructional class material.

APPENDIX C

SEMINAR ONE

PRE AND POST-TEST QUESTIONNAIRES AND SUMMARY CHARTS

**FUNDAMENTAL PRINCIPLES FROM
*RIDING IN THE SECOND CHARIOT***

SEMINAR ONE

FUNDAMENTAL PRINCIPLES FROM THE BOOK *RIDING IN THE SECOND CHARIOT*

“I have not sent these prophets, yet they ran; I have not spoken to them yet they prophesied” (Jeremiah 23:21 KJV). Every true believer has a spiritual gift. Every spiritual gift is to be used in a ministry (I Corinthians 12:6-11). Not every call to ministry is a call to the preaching ministry. Furthermore, a call to the preaching ministry does not necessarily mean that you will ultimately be called to be a pastor (I Corinthians 12:29-31).

One common characteristic among preachers is an irresistible urge to study and expound upon God’s word. If you do not love God’s word, you have not been called to preach.

Another common thread among preachers is an overwhelming sense of unworthiness at the point of receiving the call. God calls associate ministers in spite of who they are, not because of who they are. If you feel like you did God a favor by accepting the “call” to preach, you should re-examine your calling.

God is calling associate ministers into a deeper relationship with Him. The prescription for knowing Him better is easy to understand but hard to apply consistently. The components are:

- 1) The Word
- 2) Prayer
- 3) Fellowship Accountability

4) Tribulation

5) Waiting.

Ministry is hard work. It requires diligent preparation and personal tenacity.

Persistence and perseverance are indispensable. The pastor you serve is unique also.

Emulate, do not imitate. Be yourself, but be your best self.

There are specific items of protocol and etiquette that every minister should know:

- Always wait for an invitation from the minister in charge before you take a seat on the pulpit.
- Always acknowledge the pastor who allows you to preach in his/her pulpit.
- Always encourage the pastor who allows you to preach in his/her pulpit.
- Always do what you have been asked to do.
- Always support the preacher.
- Always treat the pulpit area with the utmost respect.
- Always be attentive to the needs of your pastor and to visiting preachers.
- Always be punctual.
- Always be attentive to the flow of the service.
- Always be a catalyst for worship.
- Always prayerfully support the preacher.

The Tragedy of Being Uncoachable

It is a tragedy when associate ministers try to succeed without anyone (pastors) coaching him or her. The pastor has the God-given role and responsibility to perfect the

saints to do the work of the ministry (Ephesians 4:12). It is not good for an associate minister to work alone. Teamwork, not individual talents, wins championships.

There are attributes to depict an uncoachable associate minister:

- Shows up late or does not show up at all.
- Unable to follow simple directions.
- Relies on individual gifts and skills rather than discipline and teamwork.

(Christ-likeness is what gives your ministry impact).

- Undermines the pastor's authority in the presence of others.
- Listens to the congregation instead of the pastor.

Ministry is what you make it. It is not just, what happens on Sunday mornings.

Ministry is how you make time to pray, attend meetings, plan vacations with your family or perform a task for a neighbor.

Your development and progress as a leader is dependent upon and will be no greater than your willingness to serve the leader God places over you. Poor servants make poor leaders, just as good servants make good leaders. The Biblical example of Joshua and Moses, clearly shows how loyal and faithful Joshua was to Moses (Exodus 24:13). Though Joshua was a tremendous military strategist and a brave warrior, he will go down in history as Moses' minister (Joshua 1:1).

SEMINAR ONE
FUNDAMENTAL PRINCIPLES FROM THE BOOK
RIDING IN THE SECOND CHARIOT

Pre/Post-Test Questionnaires

Indicate your answer by circling one choice:

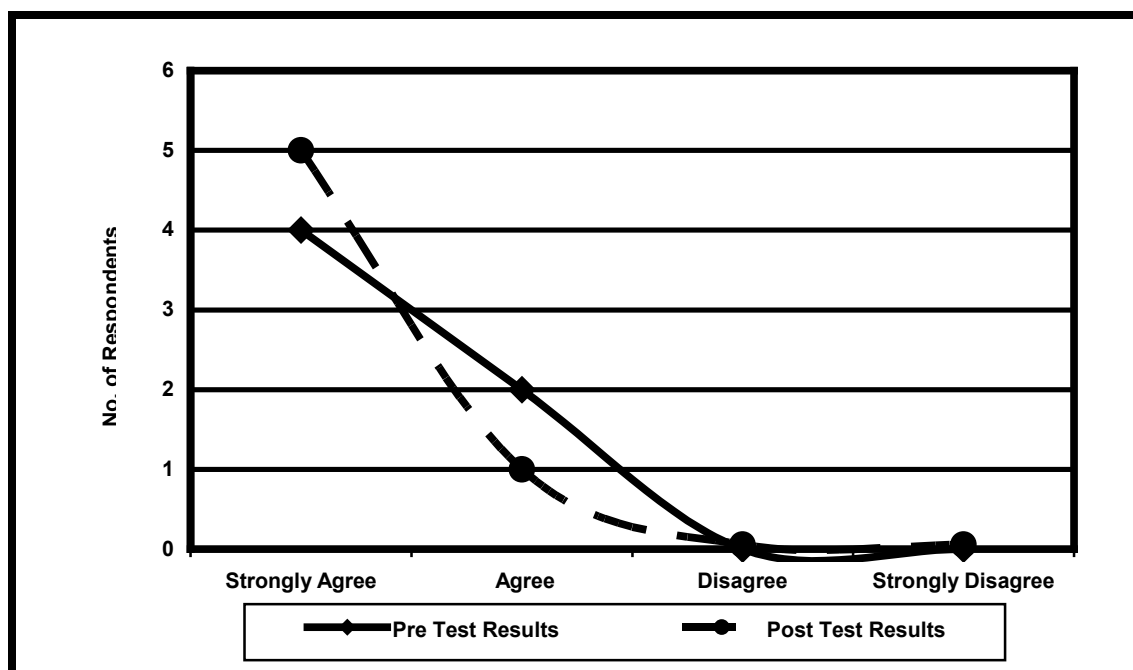
1. Every true believer has a spiritual gift
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
2. Every spiritual gift is to be used in a ministry
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
3. Every call to ministry is a call to the preaching ministry
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
4. One common characteristic among associate ministers is an irresistible urge to study
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
5. Another common characteristic among associate ministers is an overwhelming sense of unworthiness after receiving their call
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
6. God is not calling associate ministers into a deeper relationship with Him
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
7. Ministry is hard work
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
8. Emulate your pastor, but do not imitate
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

9. Always set on the pulpit, regardless of whose church you are attending
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
10. There are times when discouragement from the associates helps the pastor
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
11. Always do what you want to do in a worship service
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
12. The pastor has the God-given role to perfect the saints
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
13. It is good for an associate minister to work alone
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
14. Team work not individual talents win championships
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
15. Christ-like is what gives your ministry impact
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
16. Your development and progress as a leader is dependent only upon you
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
17. Poor servants make poor leaders
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
18. Joshua is a good example of an associate minister
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

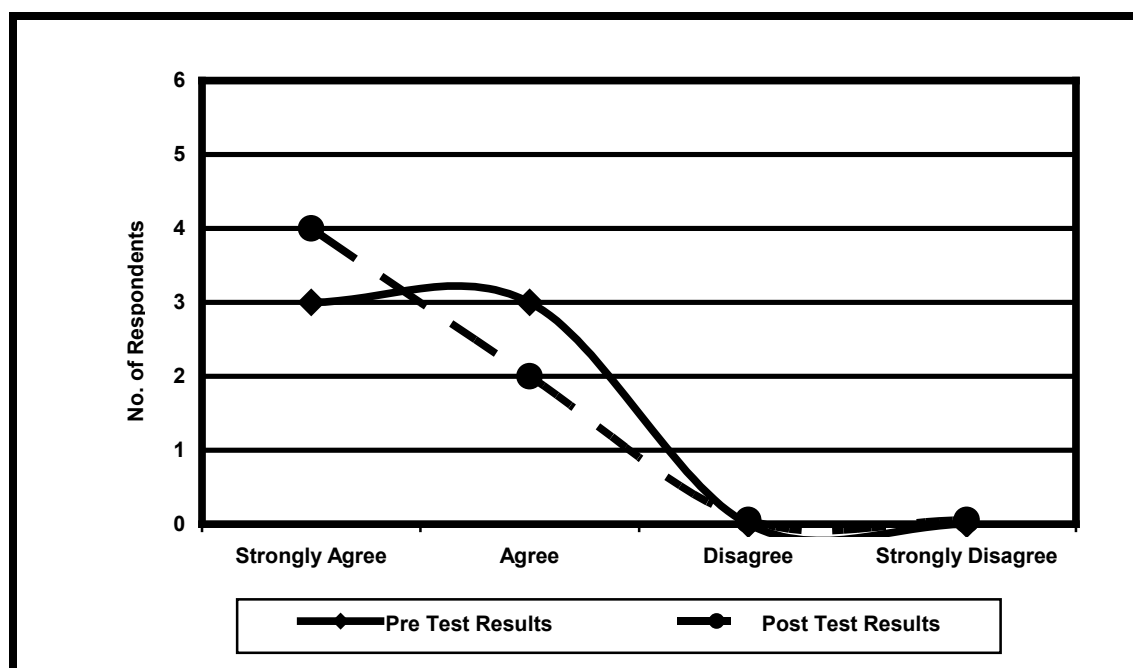
SEMINAR ONE SUMMARY CHARTS

Riding in the Second Chariot

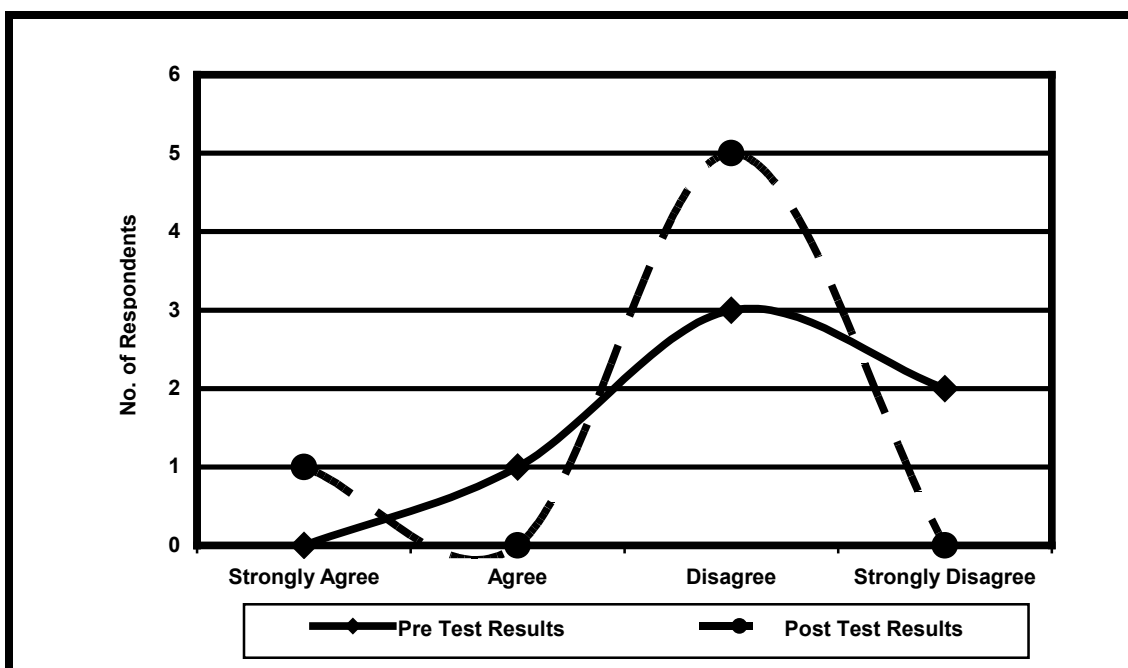
1. Every true believer has a spiritual gift



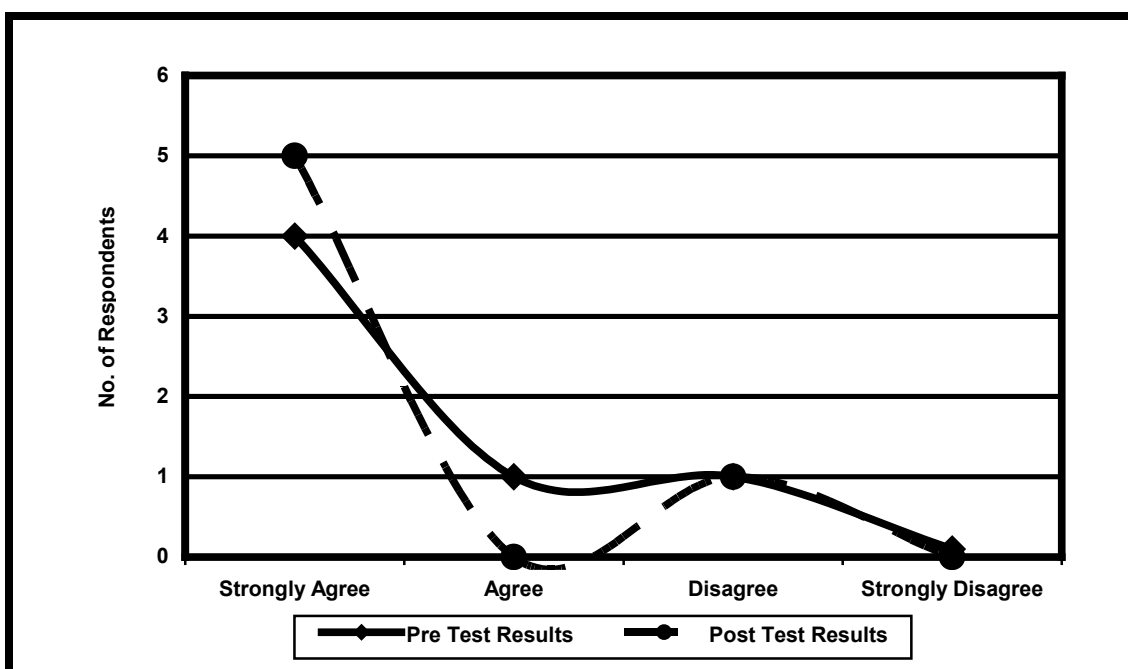
2. Every spiritual gift is to be used in a ministry



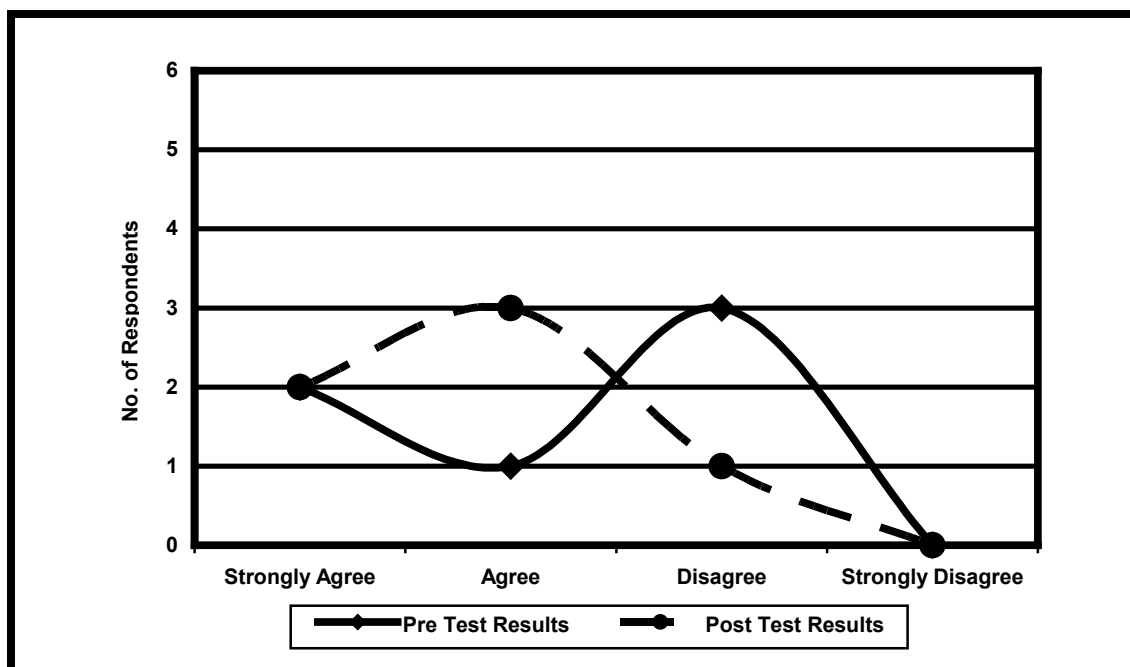
3. Every call to ministry is a call to the preaching ministry



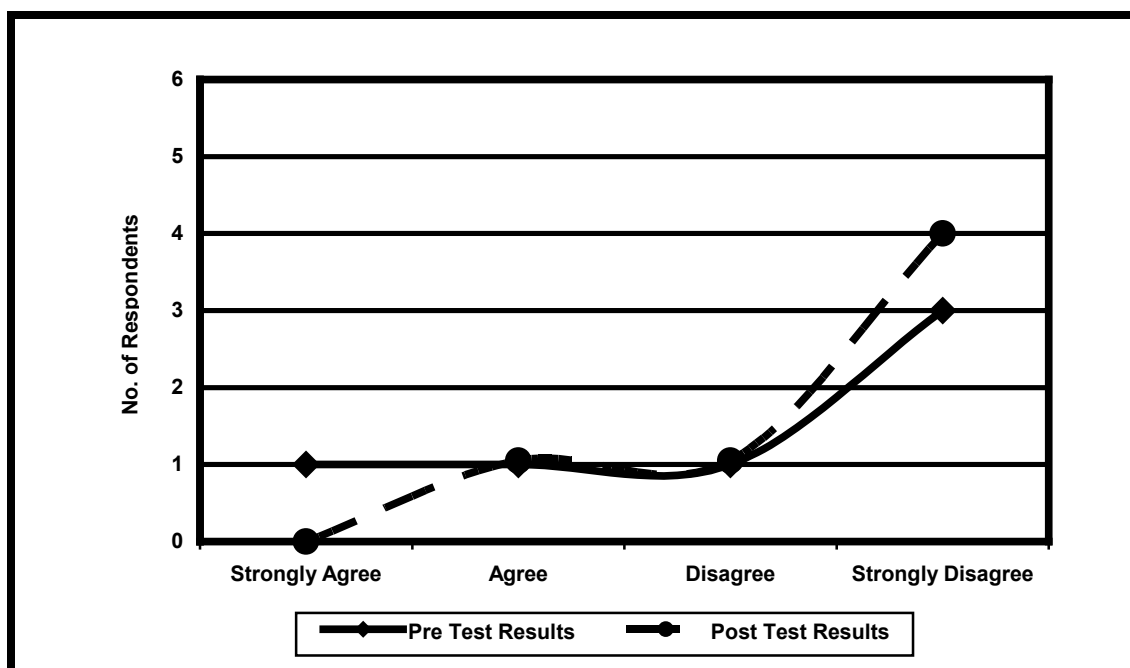
4. One common characteristic among associate ministers is an irresistible urge to study



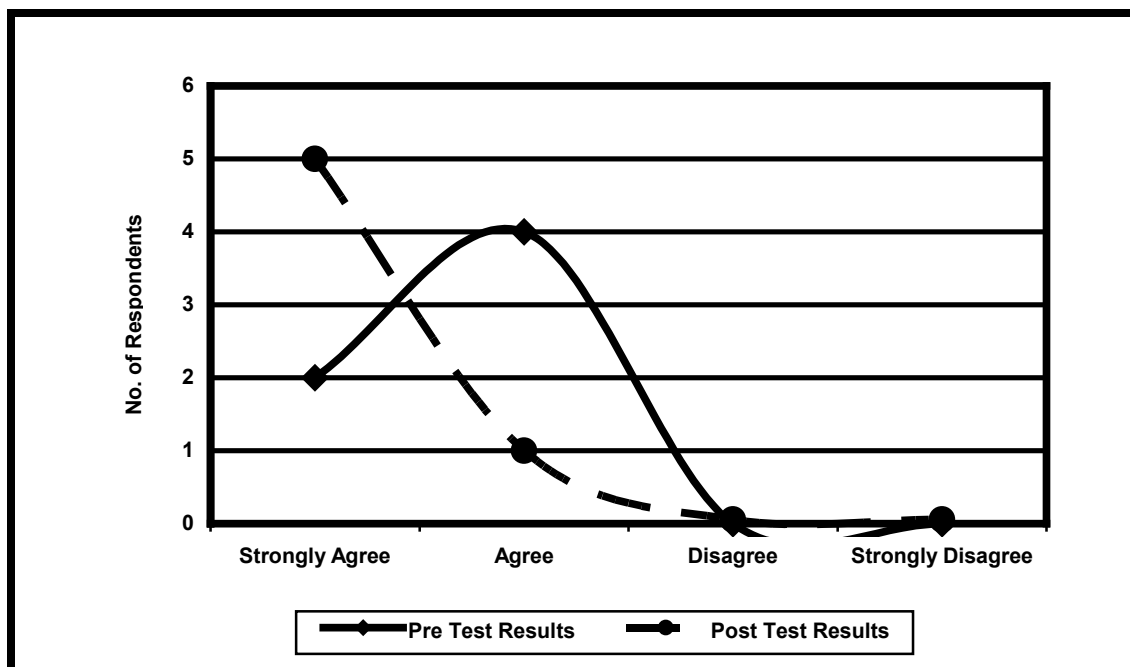
5. Another common characteristic among associate ministers is an overwhelming sense of unworthiness after receiving their call



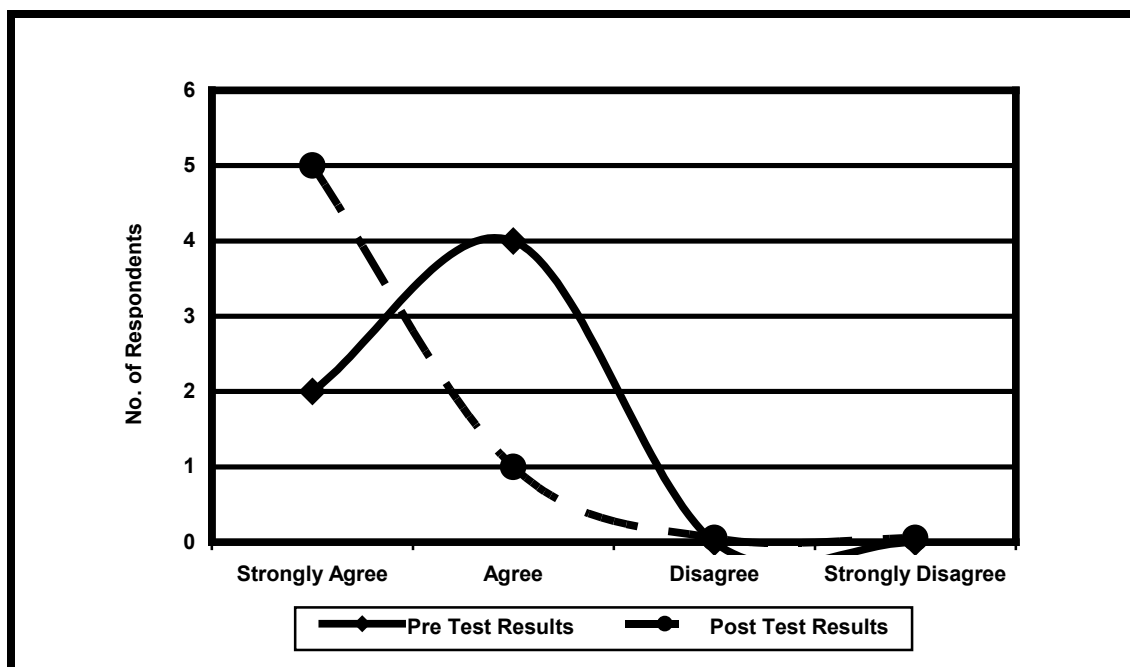
6. God is not calling associate ministers into a deeper relationship with Him



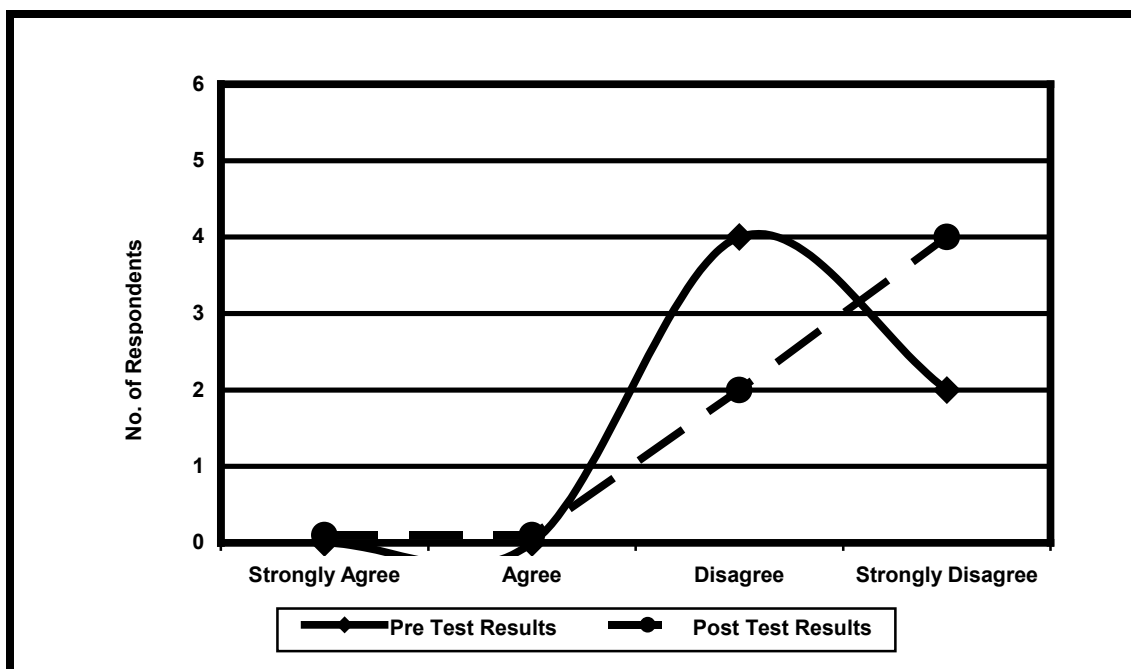
7. Ministry is hard work



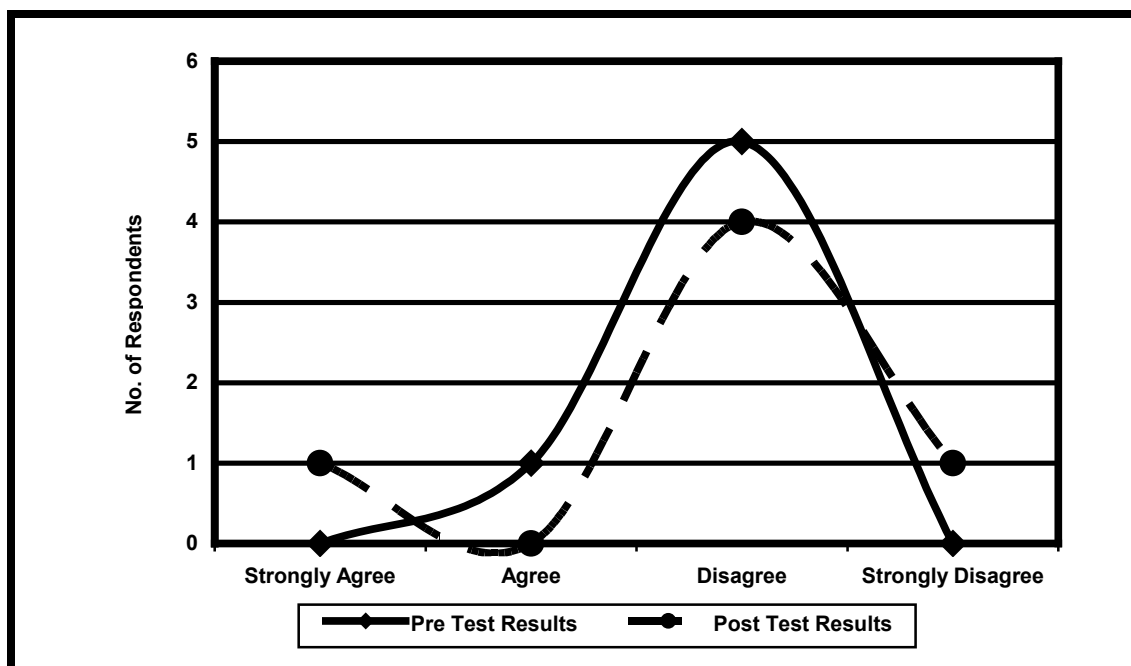
8. Emulate your pastor, but do not imitate



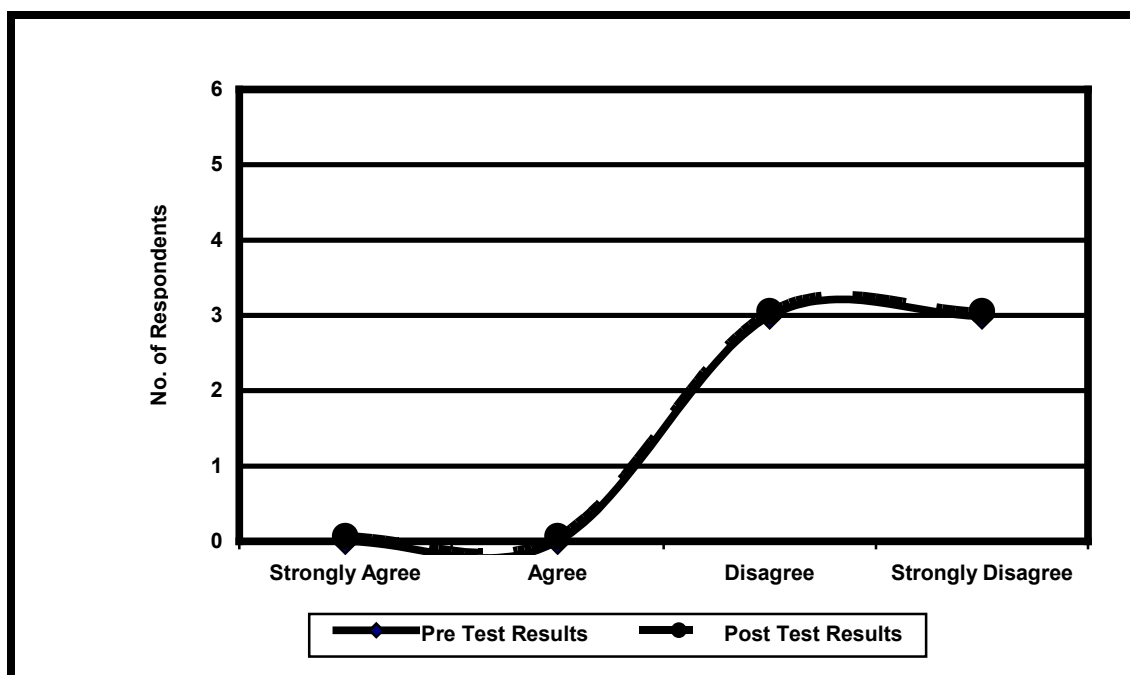
9. Always sat on the pulpit, regardless of whose church you are attending



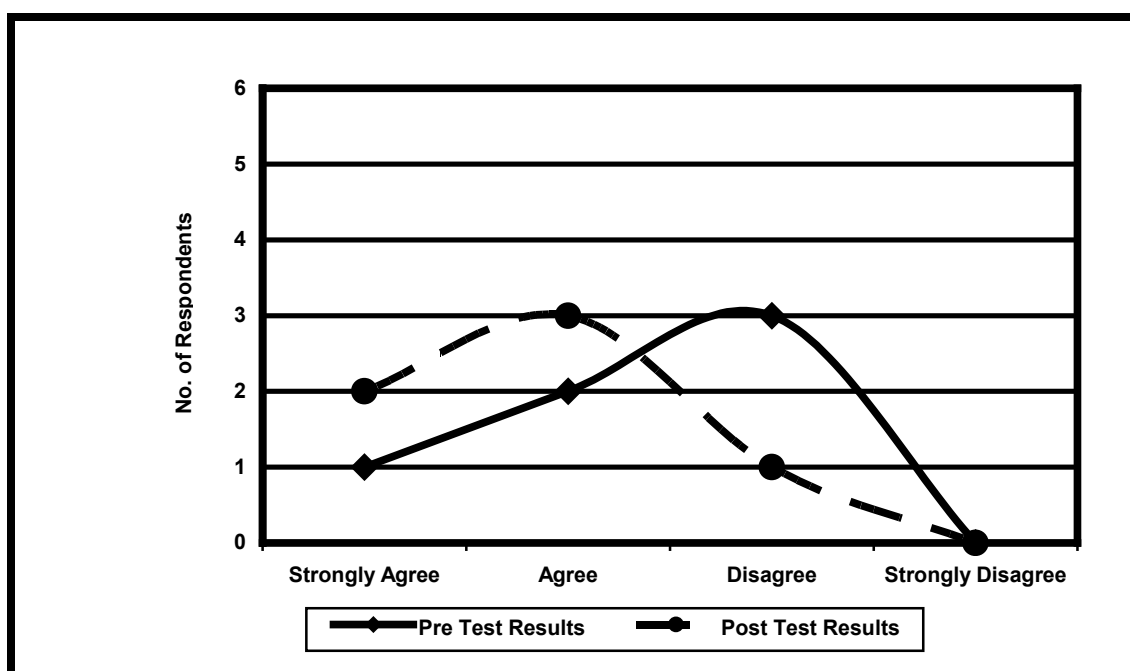
10. There are times when discouragement from the associates helps the pastor



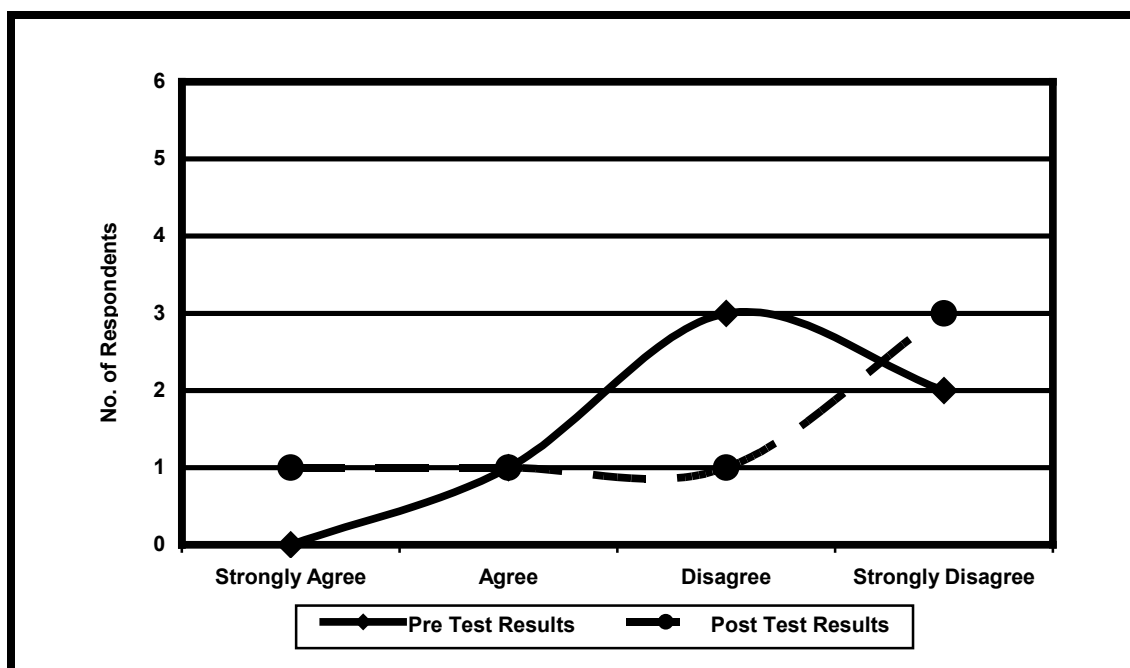
11. Always do what you want to do in a worship service



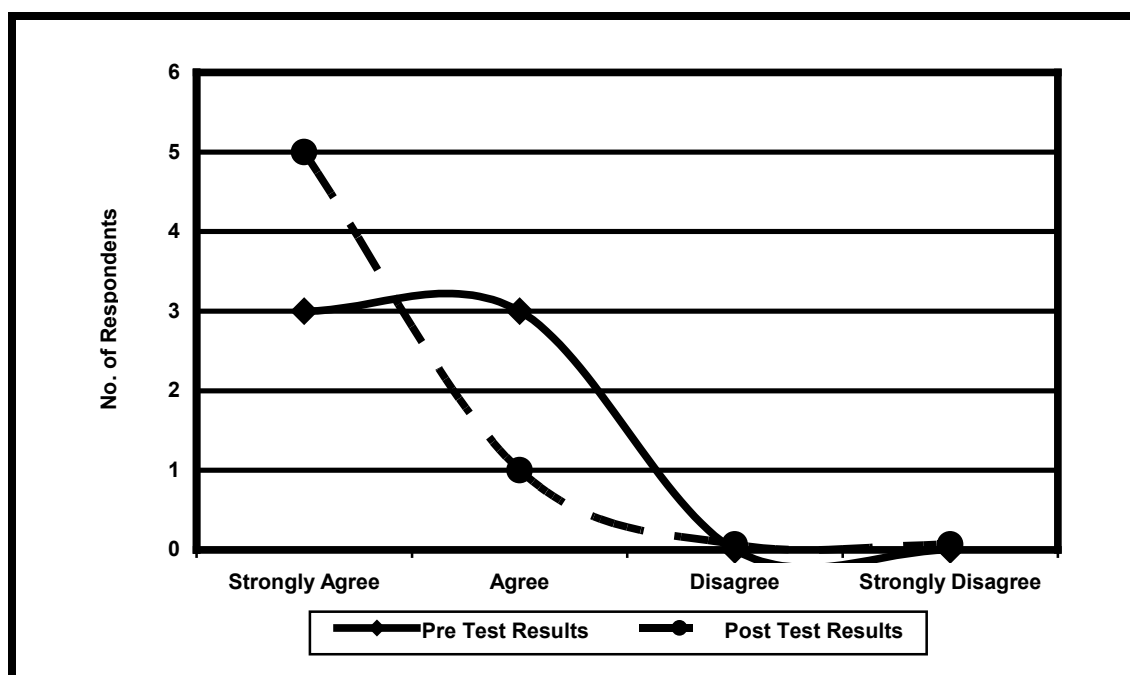
12. The pastor has the God-given role to perfect the saints



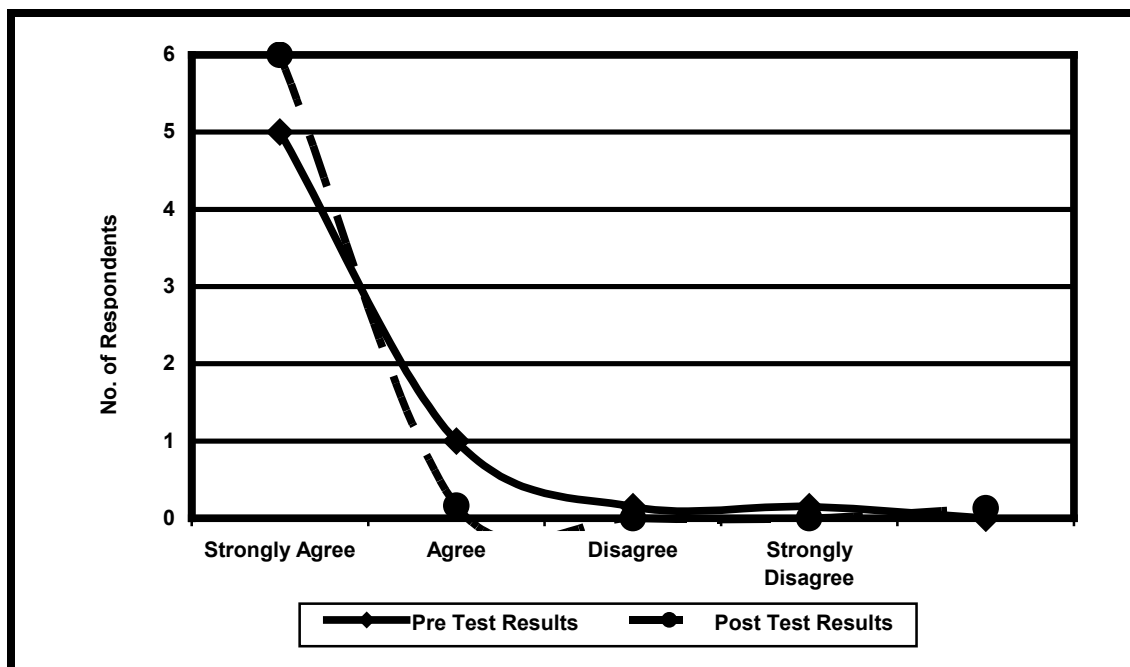
13. It is good for an associate minister to work alone



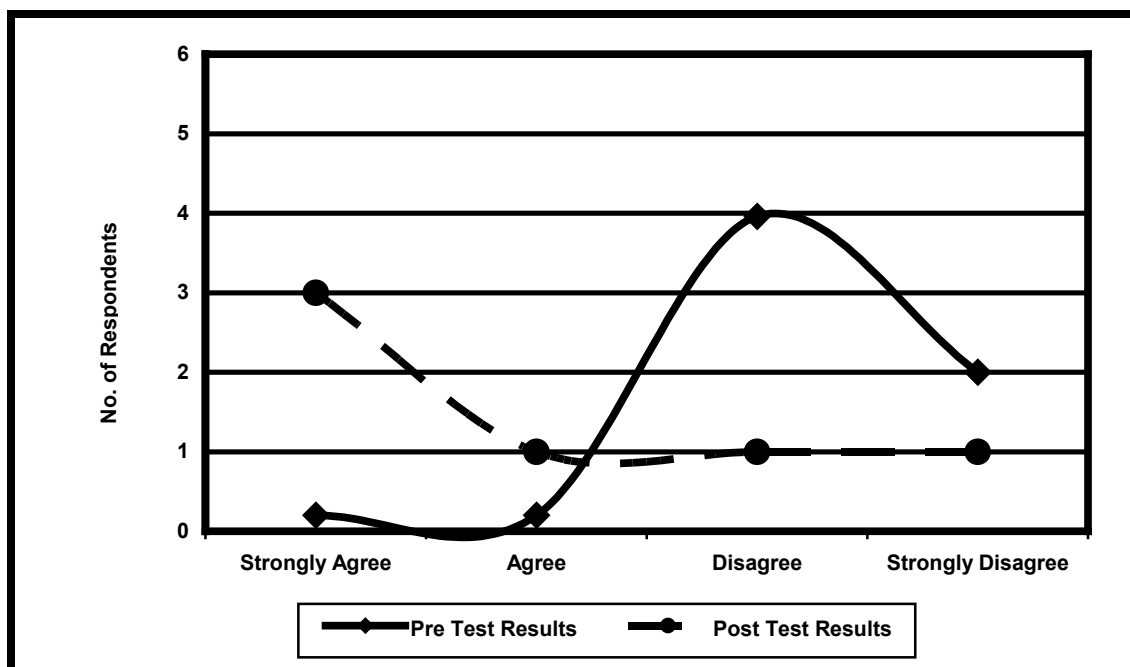
14. Team work, not individual talents win championships



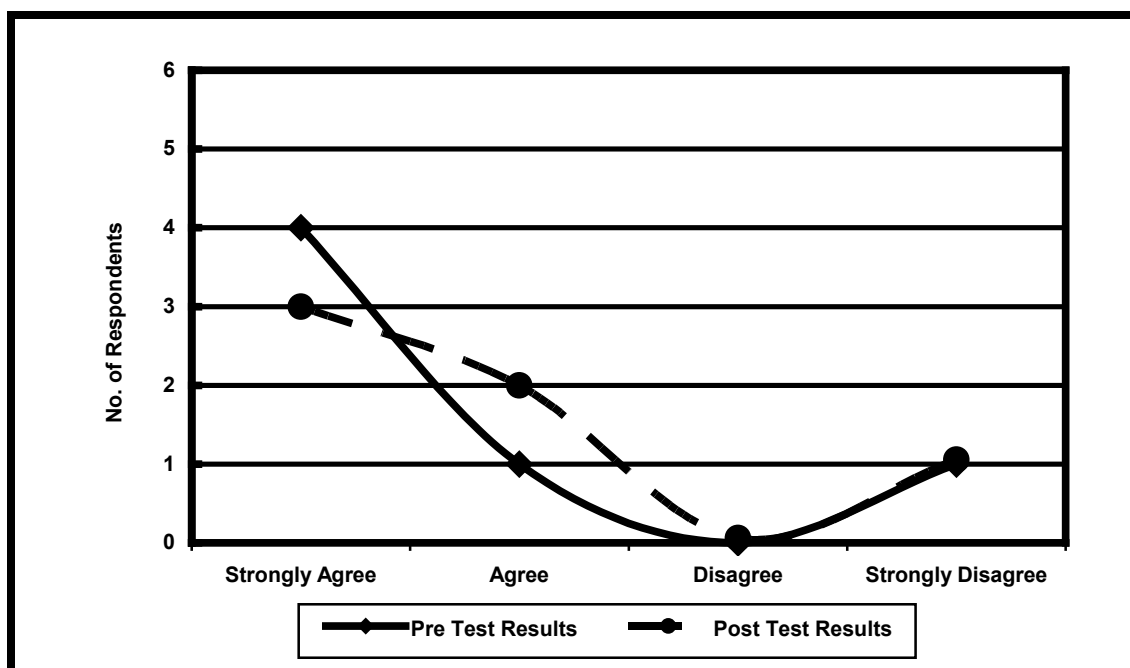
15. Christ-like is what gives your ministry impact



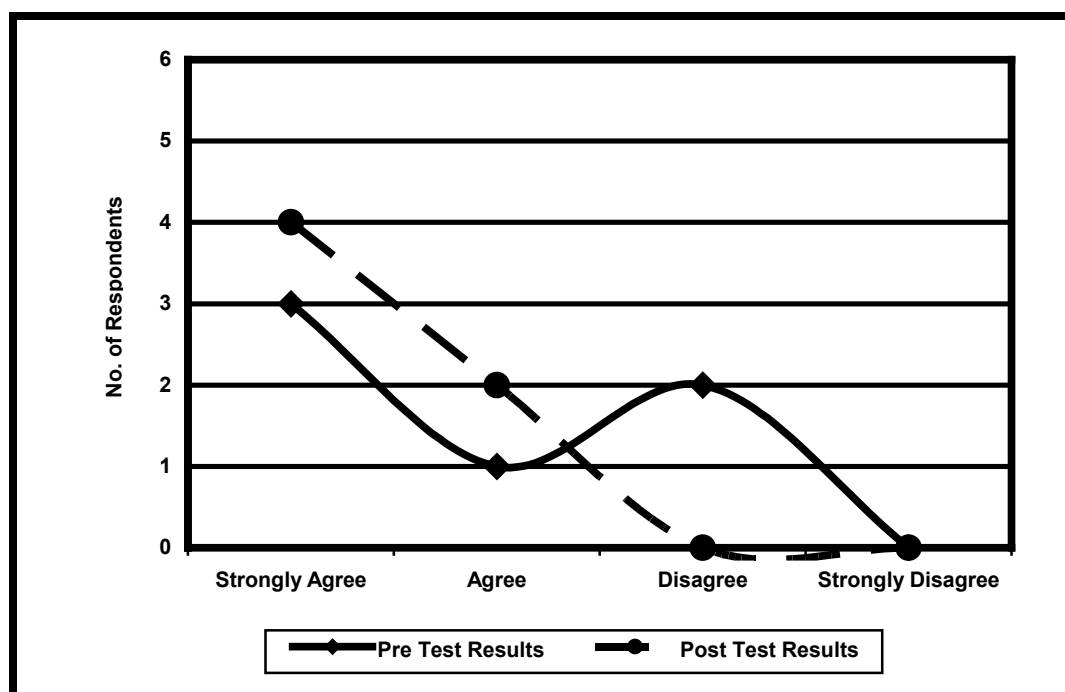
16. Your development and progress as a leader is dependent only upon you



17. Poor servants make poor leaders



18. Joshua is a good example of an associate minister



SEMINAR ONE**QUANTITATIVE SUMMARY**

**Fundamental Principles from the book,
*Riding in the Second Chariot***

Total percentage - 108

Pre-Test

80% Strongly Agree

18% Agree

5% Disagree

5% Strongly Disagree

Post Test

90% Strongly Agree

18% Agree

0% Disagree

0% Strongly Disagree

APPENDIX D

SEMINAR TWO

PRE AND POST-TEST QUESTIONNAIRES AND SUMMARY CHARTS

THE MENTORING CONCEPT: BIBLICAL AND PERSONAL

SEMINAR TWO

THE MENTORING CONCEPT: BIBLICAL AND PERSONAL

Mentoring is a developmental caring and helping relationship where one person invests time, knowledge and effort in enhancing another person's growth, knowledge and skills.

The Biblical concept of mentoring is illustrated throughout the Old and New Testaments. There are numerous examples of Biblical mentoring that produced relationships, training skills and knowledge all being instruments that God used to bring the best results from individuals. Training and succession was a major part of mentoring under God's guidance. Some Old Testament examples of mentoring are Eli and Samuel (I Samuel 3), Elijah and Elisha (I Kings 19:16-21) and Moses and Joshua (Deuteronomy 31:1-8). Some New Testament examples are Jesus and his disciples (Mark 3:14), Paul and Barnabas (Acts 4:36-37), Paul and Timothy (II Timothy), and Paul and Titus (Titus).

The personal mentoring concept includes helping partners to determine their priorities, uncover their passions and honestly addressing one's pains. Personal Mentoring focuses on changing people from the inside out, not the outside in. It is a journey requiring perseverance. The heart of mentoring is entirely helping people to reach their fullest potential in life, not just to teach them how to perform a task, but the right way to carry out the responsibilities of a position.

David A. Stoddard shares in his book, *The Heart of Mentoring*, some proven principles for developing people to their fullest potential:

- It starts within the heart,
- It is the journey that counts,
- It is advancing through adversity and,
- It is never too early or too late to start.

Mentoring involves life-to-life exchanges that help others discover and pursue their passions and sort out their priorities. Mentoring is a relational process that focuses on the needs of one being mentored. Humility is at the core of the mentor. A mentor is committed to two things: 1) helping you grow and keeping you growing; and; 2) helping you realize your life goals.

In Krallmann's *Mentoring For Mission*, it suggests that every Christian who wants to be involved in helping others grow and reach their potential are displaying God's heart concerning leadership development principles and relationships.

Benefits of Having a Mentor

Mentoring was a way of life in Biblical times. It was the primary means of handing down skills and wisdom from one generation to the next.

In relation to Building Character in a Mentoring Relationship, Howard and William Hendricks' book, *As Iron Sharpens Iron*, provided some key benefits for associate ministers:

1. A mentor promotes genuine growth and change,
2. A mentor provides a model to follow,
3. A mentor influences others in your life,
4. A mentor plays a key role in God's pattern for your growth,

5. A mentor helps you to reach your goals more efficiently.

Mentoring by Christians certainly ought to center everything on Christ.

SEMINAR TWO**THE MENTORING CONCEPT: BIBLICAL AND PERSONAL****Pre/Post-Test Questionnaires**

Indicate your answer by circling one choice:

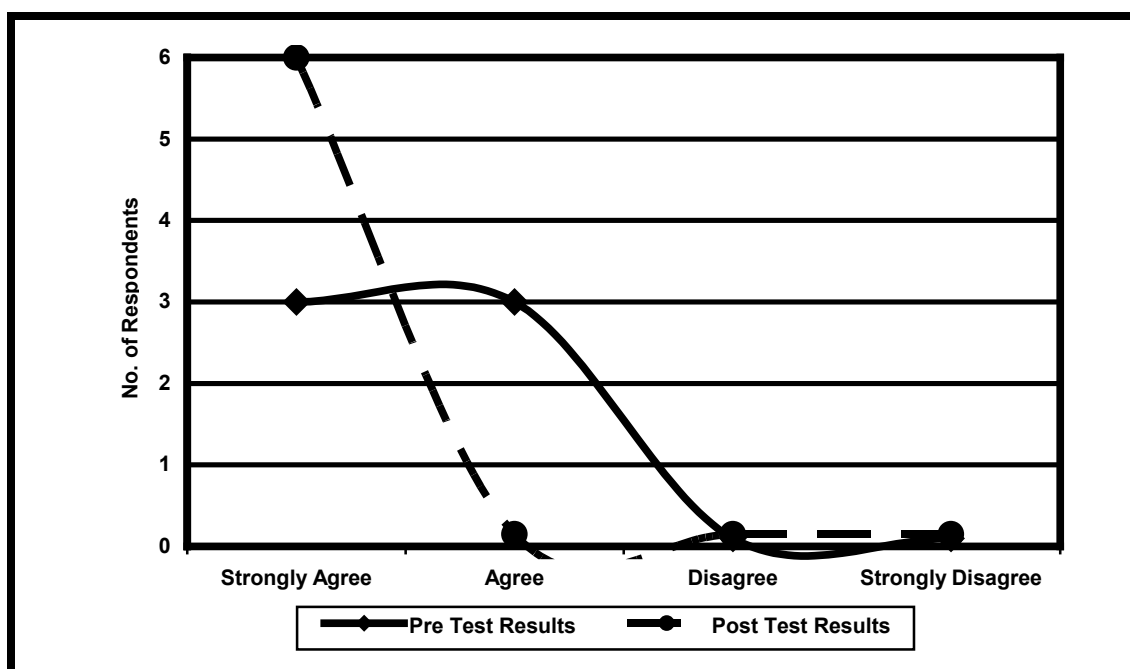
1. The Mentoring Concept is Biblical
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
2. Training and succession was a major part of mentoring under God's guidance
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
3. Jesus mentored his twelve disciples
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
4. Biblical Mentoring produced relationships, training skills and knowledge
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
5. Mentoring focuses on changing people from the inside out
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
6. Mentoring involves life-to-life exchanges that help others
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
7. Mentoring is a relational process that focuses on the need of one being mentored
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
8. Every Christian should want to be involved in helping others grow and reach their potential
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
9. There are good benefits in having a mentor
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

10. In *Building Characters: As Iron Sharpens Iron* is an excellent book
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
11. A mentor promotes genuine growth and change
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
12. A mentor provides a model to follow
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
13. A mentor/mentee relationship will vary, depending on the nature of the partnership
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
14. Mentoring was a way of life in Biblical times
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
15. Mentoring by Christians should not be centered on Christ
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
16. Christians who do not help others grow are not fulfilling God's desire
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

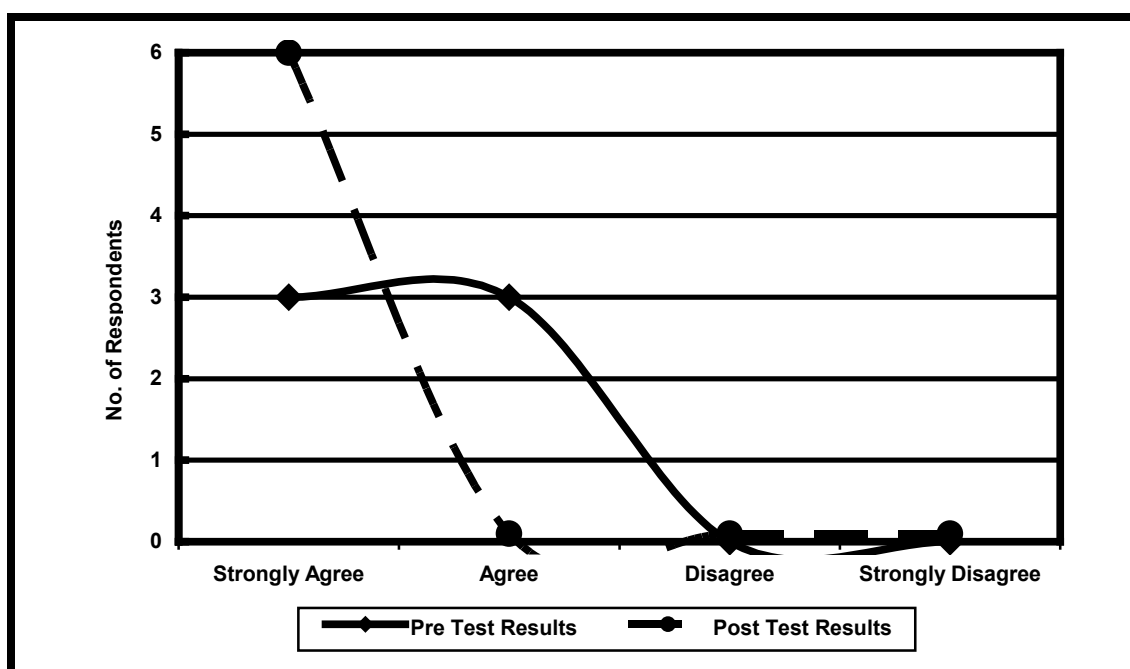
SEMINAR TWO SUMMARY CHARTS

The Mentoring Concept: Biblical And Personal

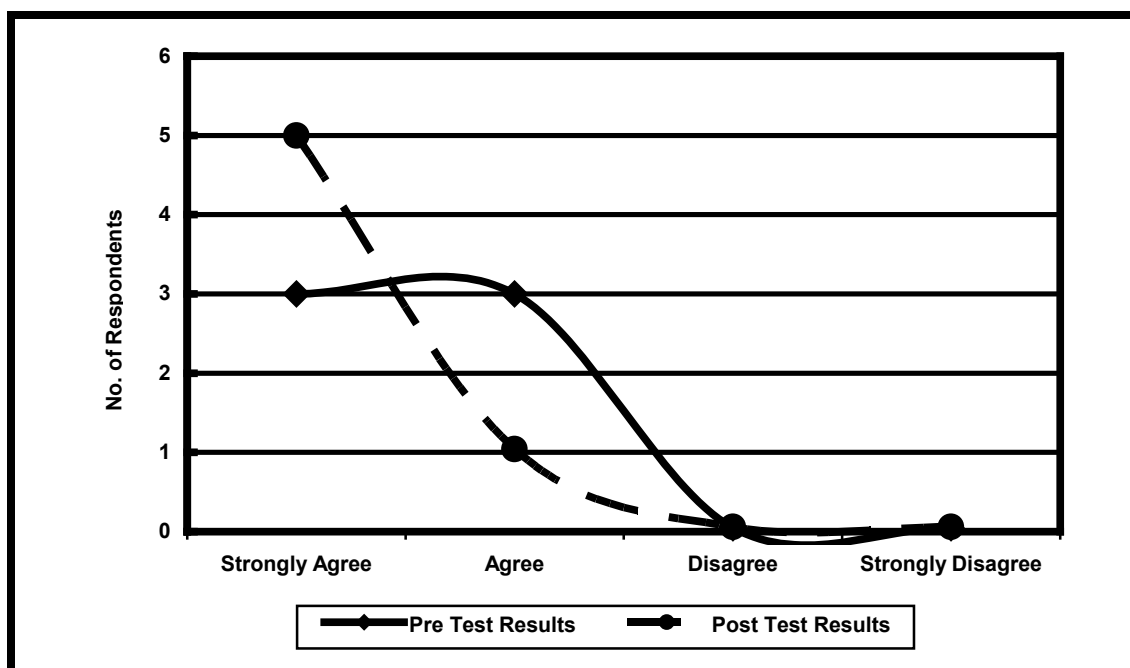
1. The Mentoring Concept is Biblical



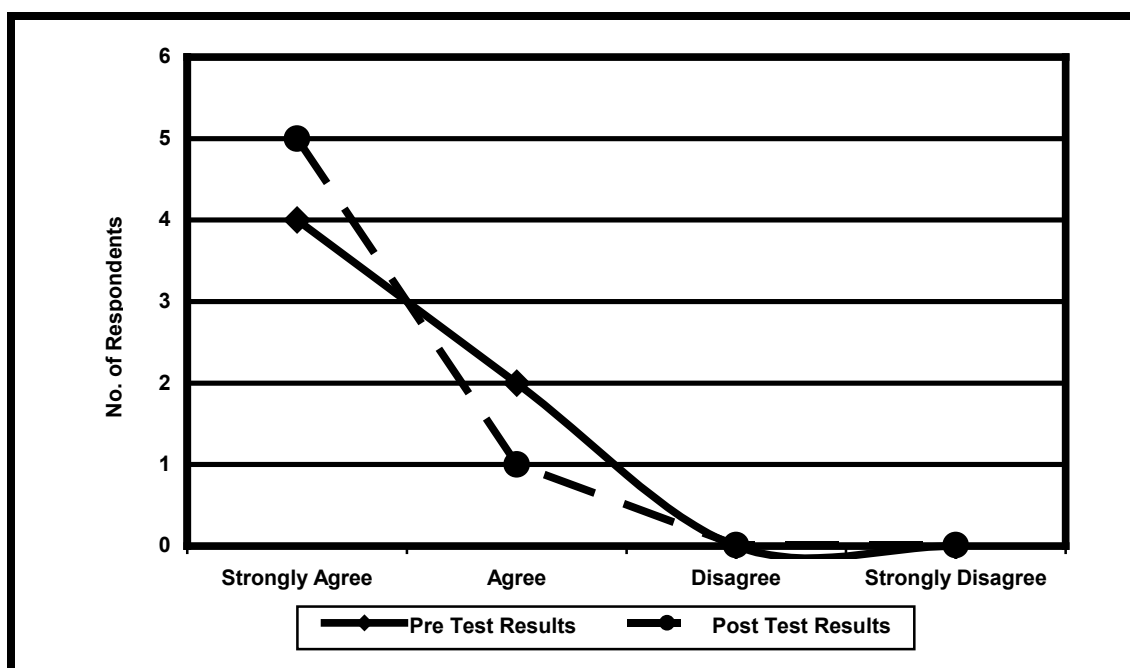
2. Training and succession was a major part of mentoring under God's guidance



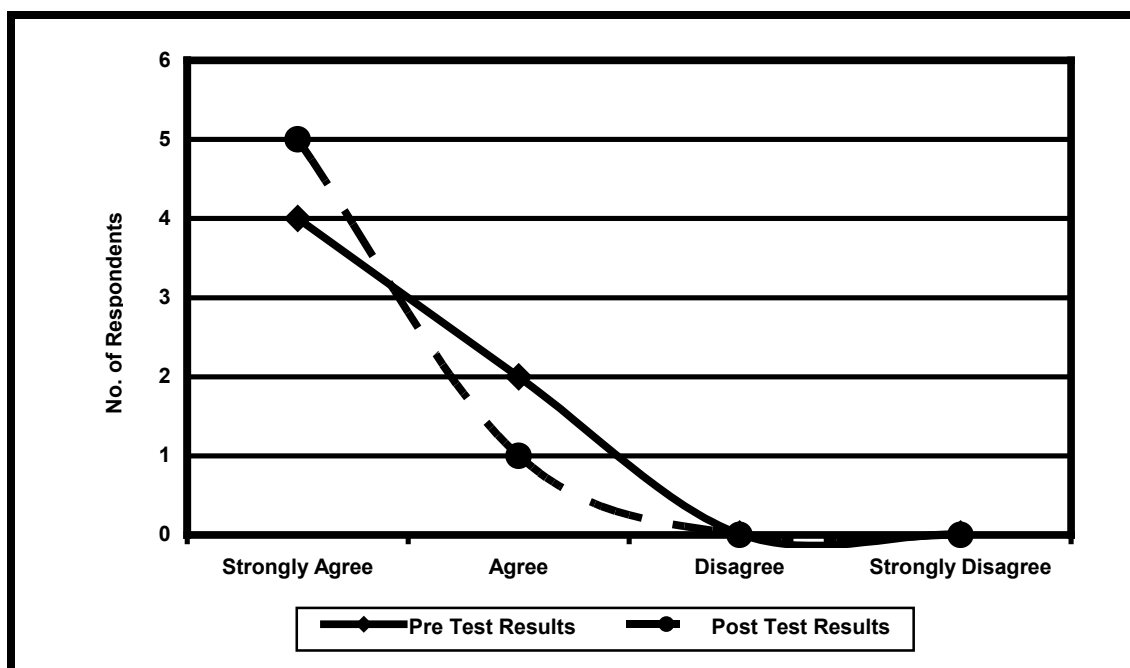
3. Jesus mentored his twelve disciples



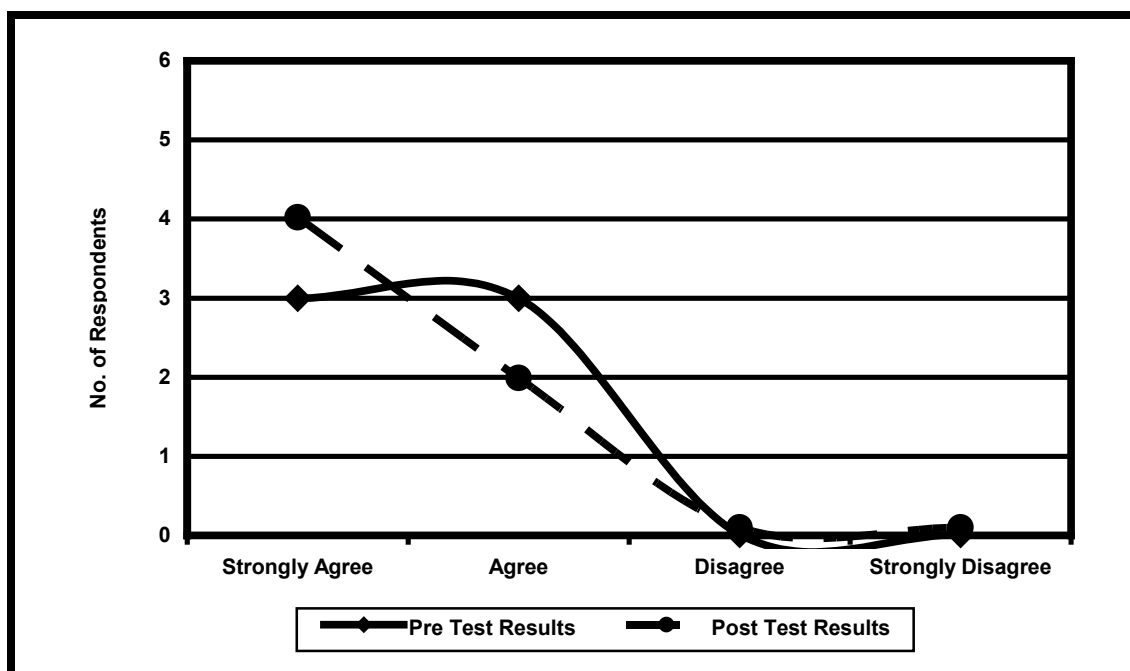
4. Biblical Mentoring produced relationships, training skills and knowledge



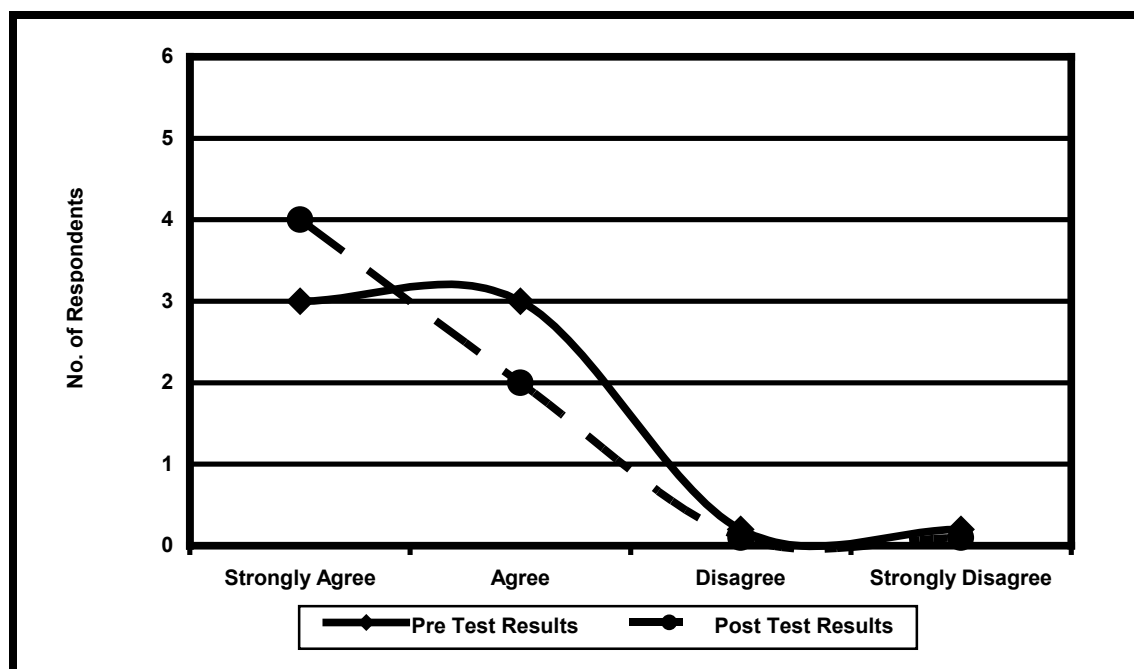
5. Mentoring focuses on changing people from the inside out



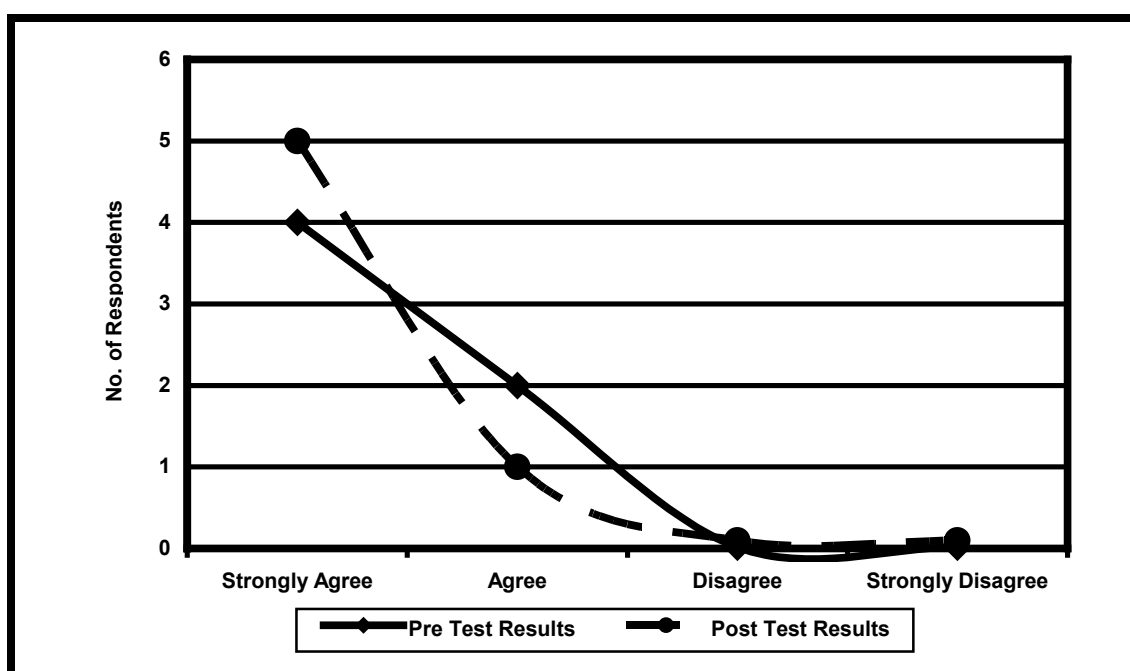
6. Mentoring involves life-to-life exchanges that help others



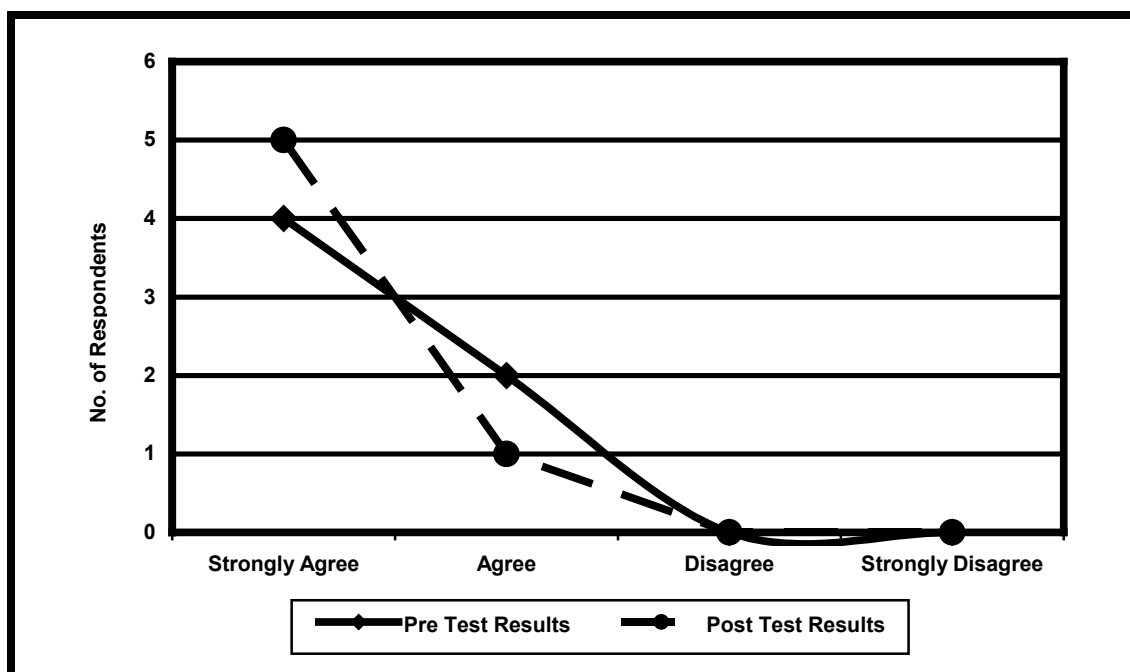
7. Mentoring is a relational process that focuses on the need of one being mentored



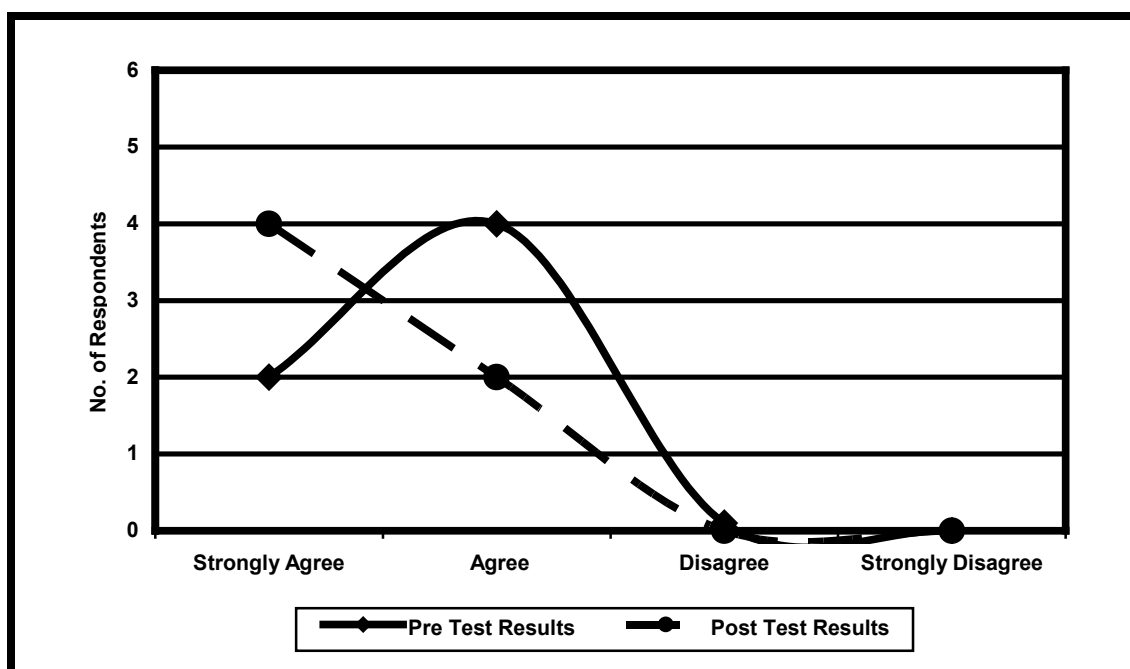
8. Every Christian should want to be involved in helping others grow and reach their potential



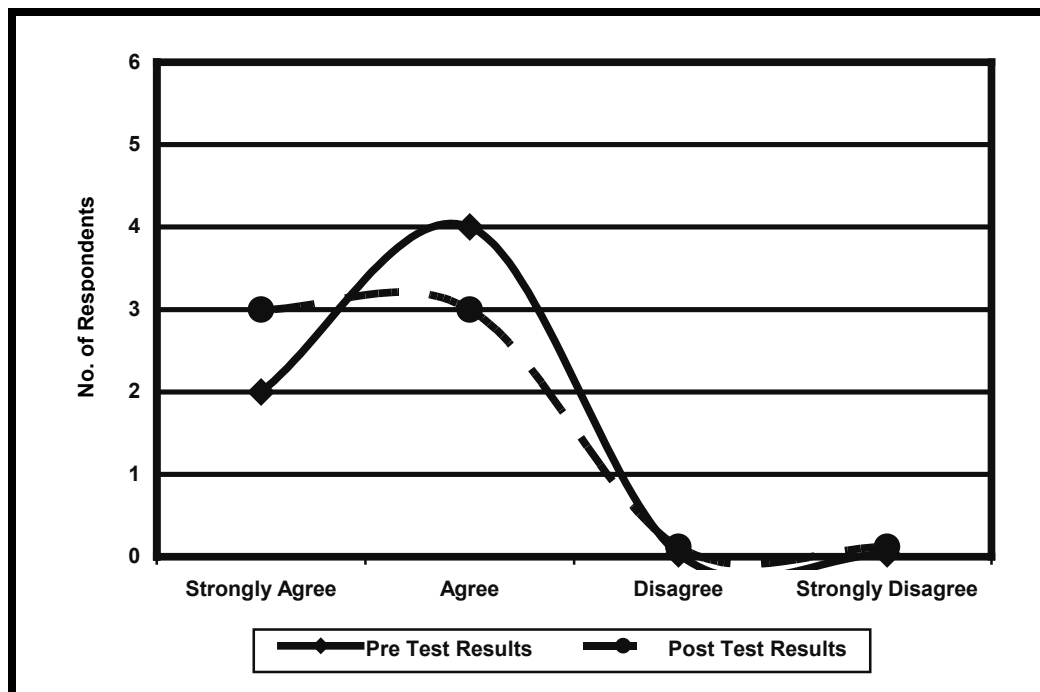
9. There are good benefits in having a mentor



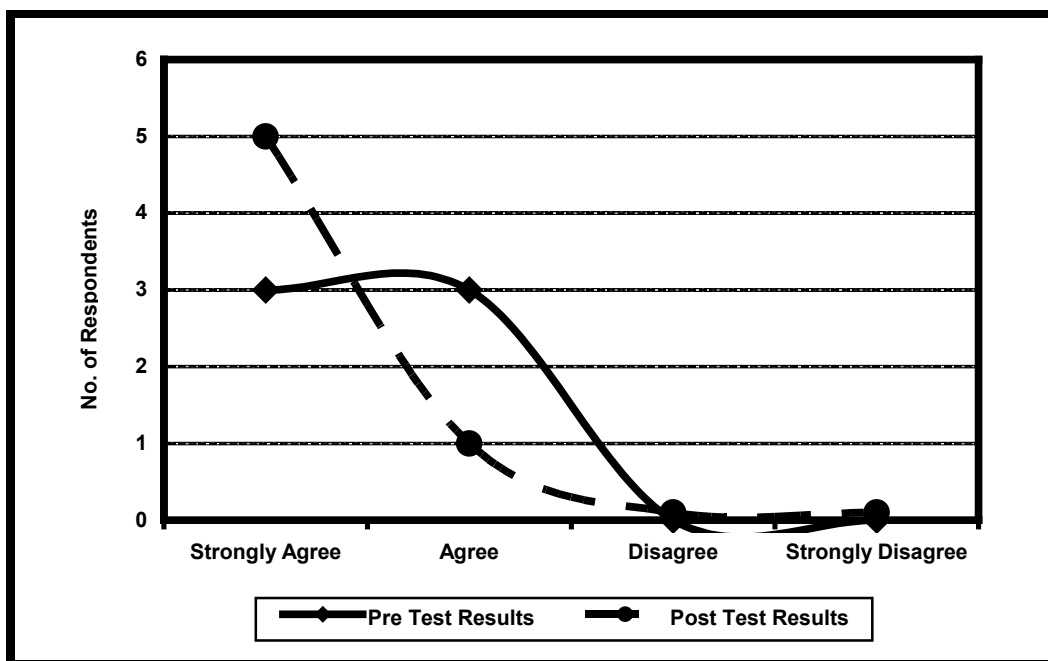
10. In *Building Characters: As Iron Sharpens Iron* is an excellent book



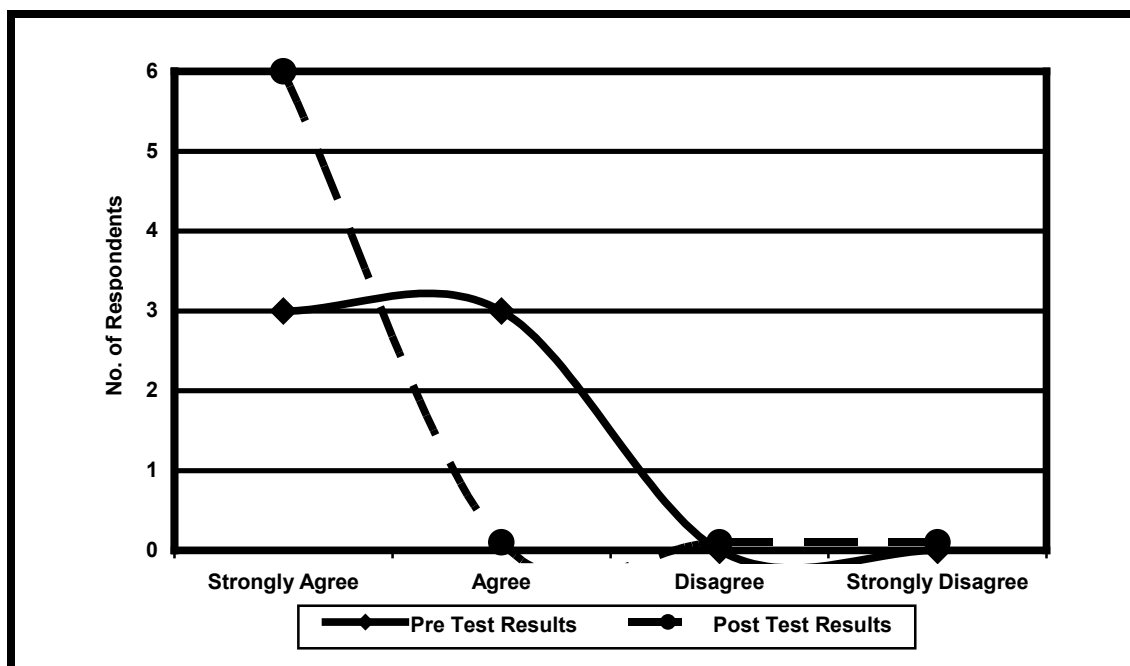
11. A mentor promotes genuine growth and change



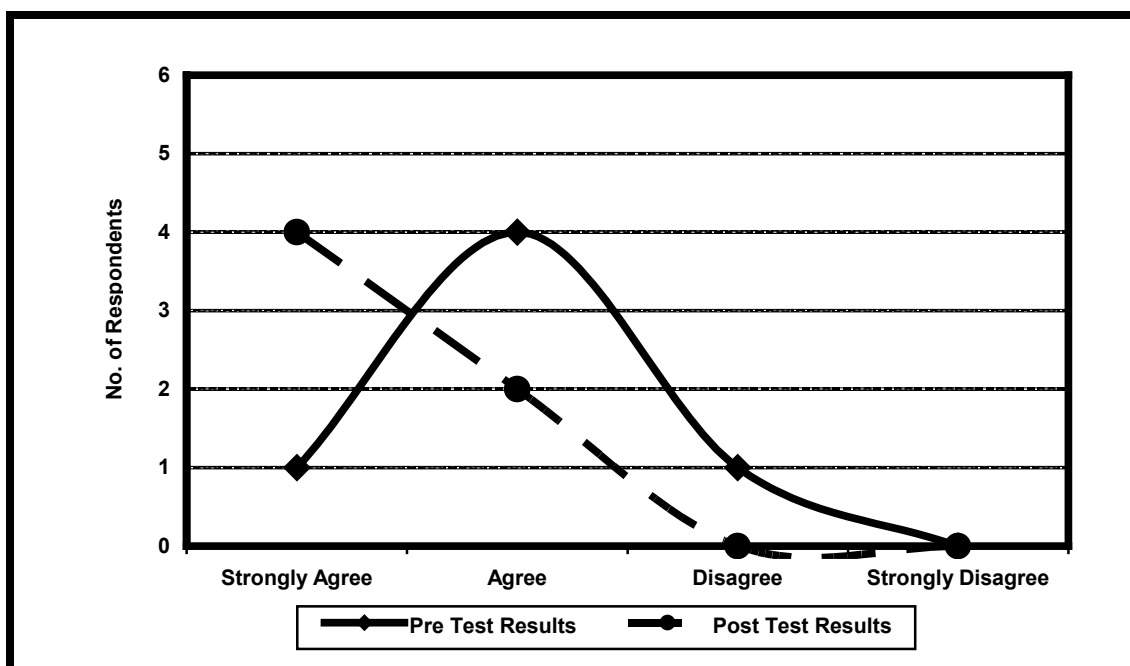
12. A mentor provides a model to follow



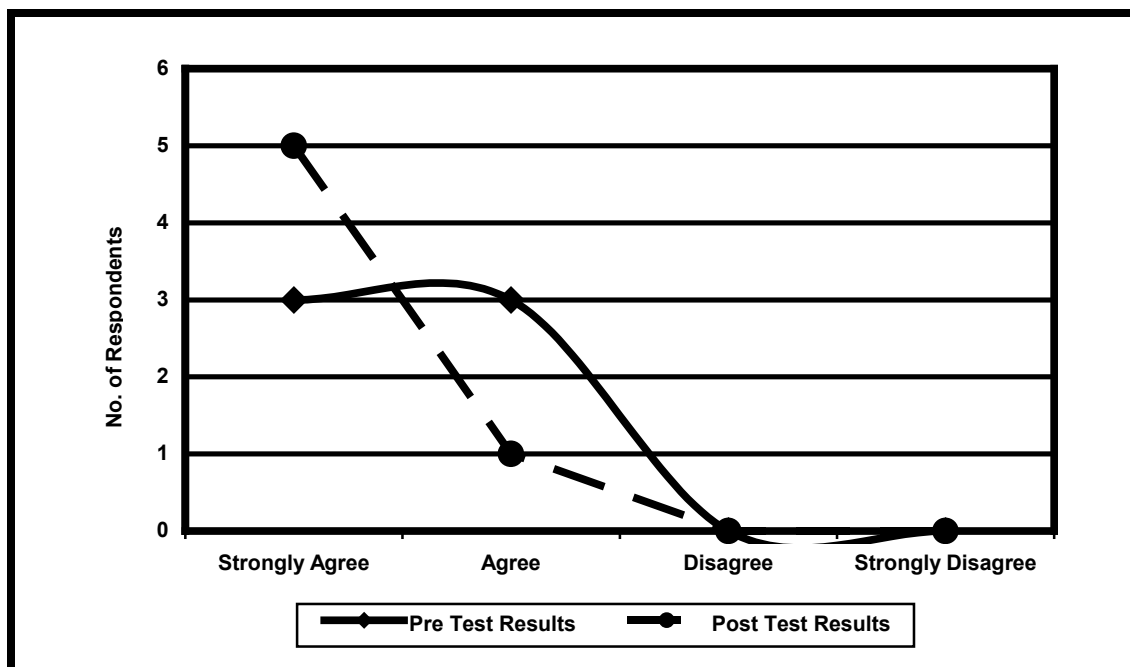
13. A mentor/mentee relationship will vary, depending on the nature of the partnership



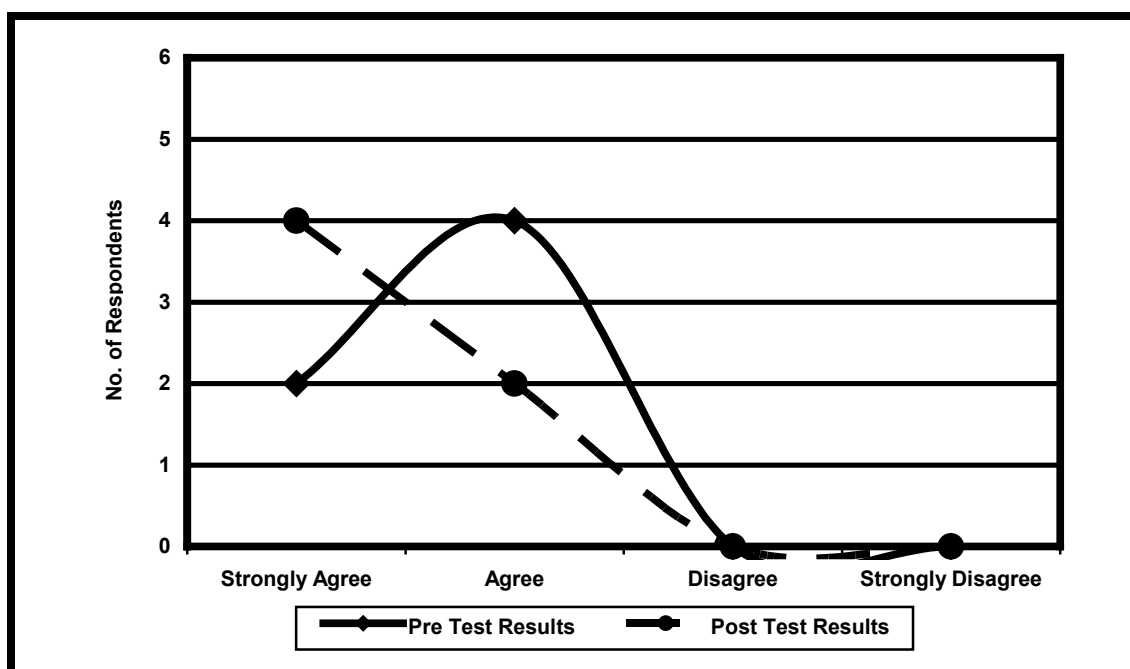
14. Mentoring was a way of life in Biblical times



15. Mentoring by Christians should not be centered on Christ



16. Christians who do not help others grow are not fulfilling God's desire



SEMINAR TWO**QUANTITATIVE SUMMARY****The Mentoring Concept: Biblical and Personal****Total Percentage - 96****Pre-Test**

51% Strongly Agree

36% Agree

9% Disagree

0% Strongly Disagree

Post-Test

73% Strongly Agree

18% Agree

2% Disagree

3% Strongly Disagree

APPENDIX E

SEMINAR THREE

PRE AND POST-TEST QUESTIONNAIRES AND SUMMARY CHARTS

THE INNER-STRUCTURAL PROCEDURES OF PERSONAL GROWTH

SEMINAR THREE

THE INNER-STRUCTURAL PROCEDURES OF PERSONAL GROWTH

Developing the Personal Growth of associate ministers in a local church will bring compelling qualities to a pastor and church.

In Earma Broadway Brown's book, *In the Spirit of Armorbearing*, Brown gives some attributes that should be found in the servant hood for associate ministers:

1. Being attentive: watch for and observe your leaders' needs.
2. Minister to your leadership: treat your service as ministry.
3. Care for God's servants: flow is God's compassion for your leaders.
4. Assist your leaders in the practical: the helps ministry is a practical ministry.
5. Empower your leader: lay self aside and promote others.
6. Stay submitted to authority: lack of continued submission to authority may be the ultimate cause of turnover among God's people.
7. Be humble.
8. Guard against jealousy.
9. Say "No" to criticism of your leaders.
10. Be the gift of support to them: acknowledge that God has set you in place to support your leaders.
11. Follow the basics of faith: we know we must love and walk in forgiveness.
12. Know that there will be persecution: the devil stirs up trouble against God's servants.

In developing Personal Growth, one also develops character, which comes from personal experiences. Choosing patience with the will of God instead of doing it your own way will build strong faith. Character inspires consistency, trust and favor.

The Christian community, according to Dietrich Bonhoeffer's book, *Life Together*, is a fellowship that is often invisible, often unconscious, and life and death contest. The ministry must consist of several attributes:

- The ministry of holding one's tongue,
- The ministry of meekness,
- The ministry of listening,
- The ministry of helpfulness,
- The ministry of bearing,
- The ministry of authority.

Personal Growth of an associate minister must include daily devotion, a year's outline of reading the Bible, and a personal desire to daily serve mankind at home, work, community and at church; a total submission of self (II Timothy 2:15). Ministry is challenging. It requires preparation and personal tenacity. Persistence and perseverance are indispensable if you fulfill your calling. Be yourself. There is nothing wrong with looking up to someone. Emulate, do not imitate.

SEMINAR THREE
THE INNER-STRUCTURAL PROCEDURES
OF PERSONAL GROWTH

Pre/Post-Test Questionnaires

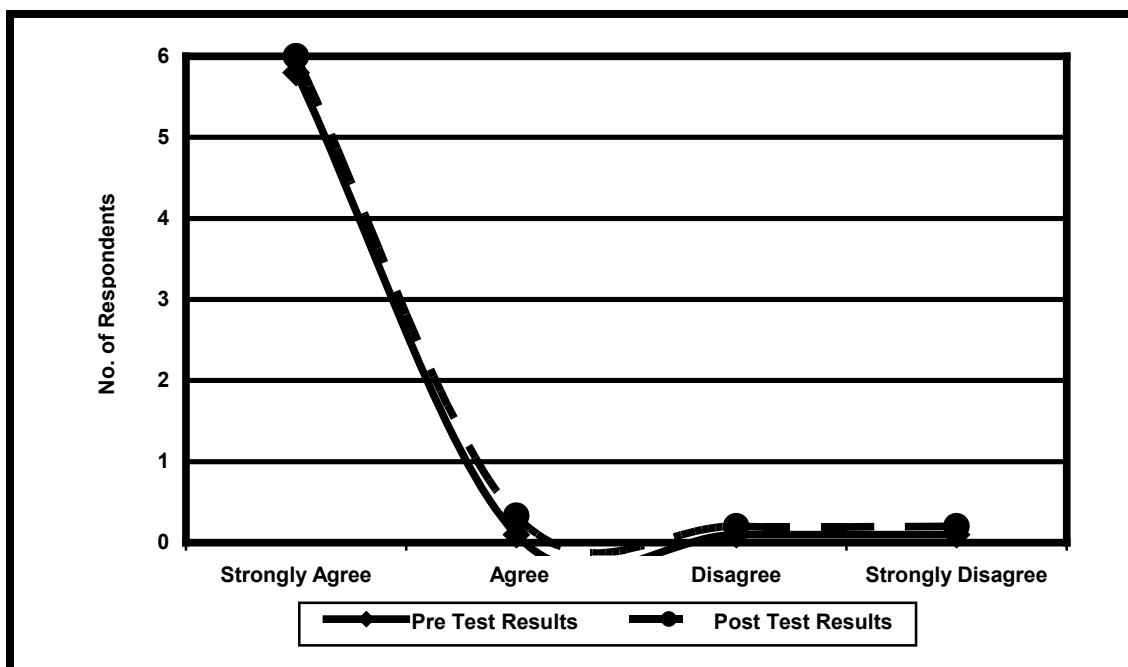
Indicate your answer by circling one choice.

1. Developing the Personal Growth of associate ministers is vital
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
2. Choosing patience will build strong faith
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
3. In developing Personal Growth one might develop character as well
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
4. The element of building a strong Christian community includes several ministry concepts
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
5. Associate ministers' personal growth is essential for ministry
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
6. Earma Broadway Brown's book, *In the Spirit of Armorbearing*, does not concern associate ministers
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
7. Persistence and perseverance are useless in the minister's call
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

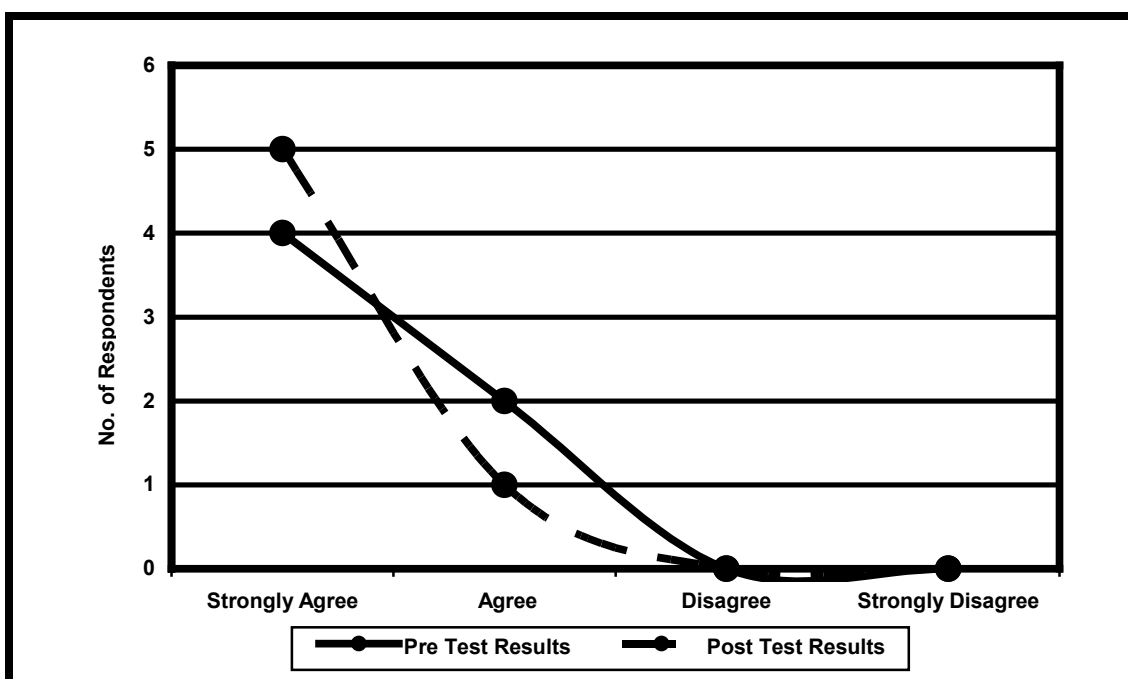
SEMINAR THREE SUMMARY CHARTS

The Inner-Structural Procedures Of Personal Growth

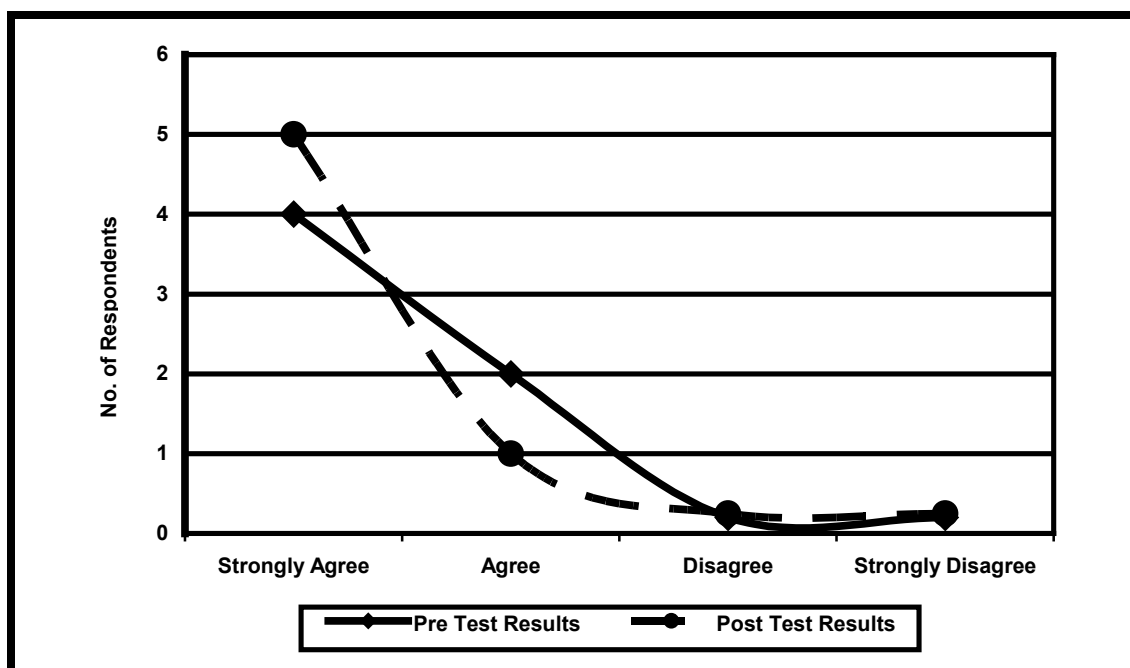
1. Developing the Personal Growth of associate ministers is vital



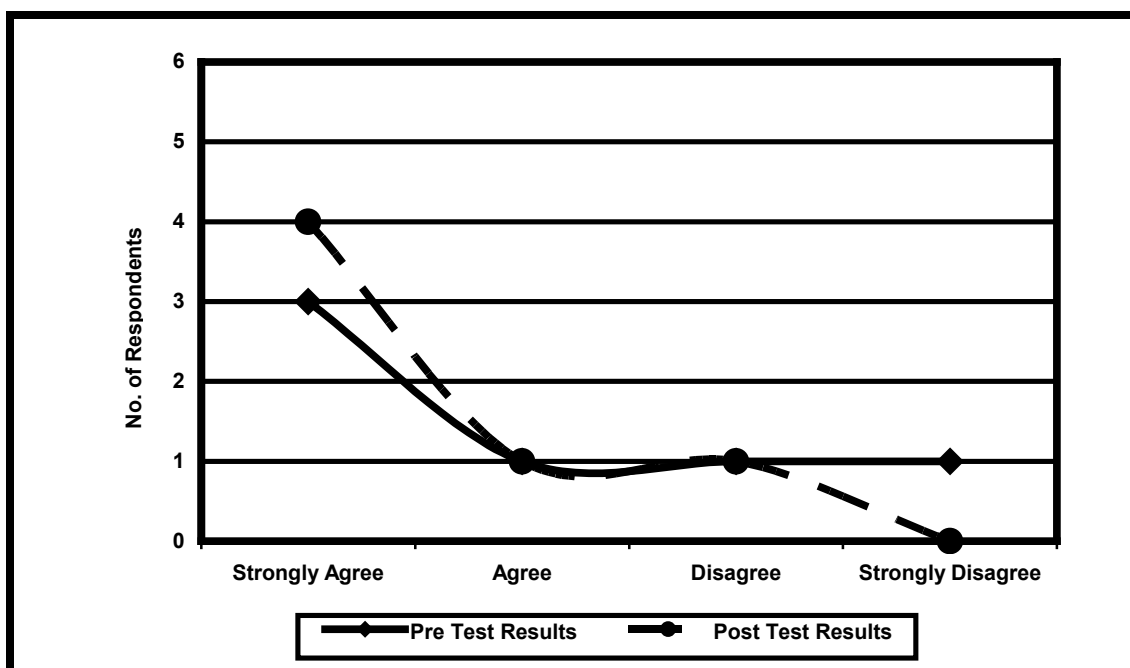
2. Choosing patience will build strong faith



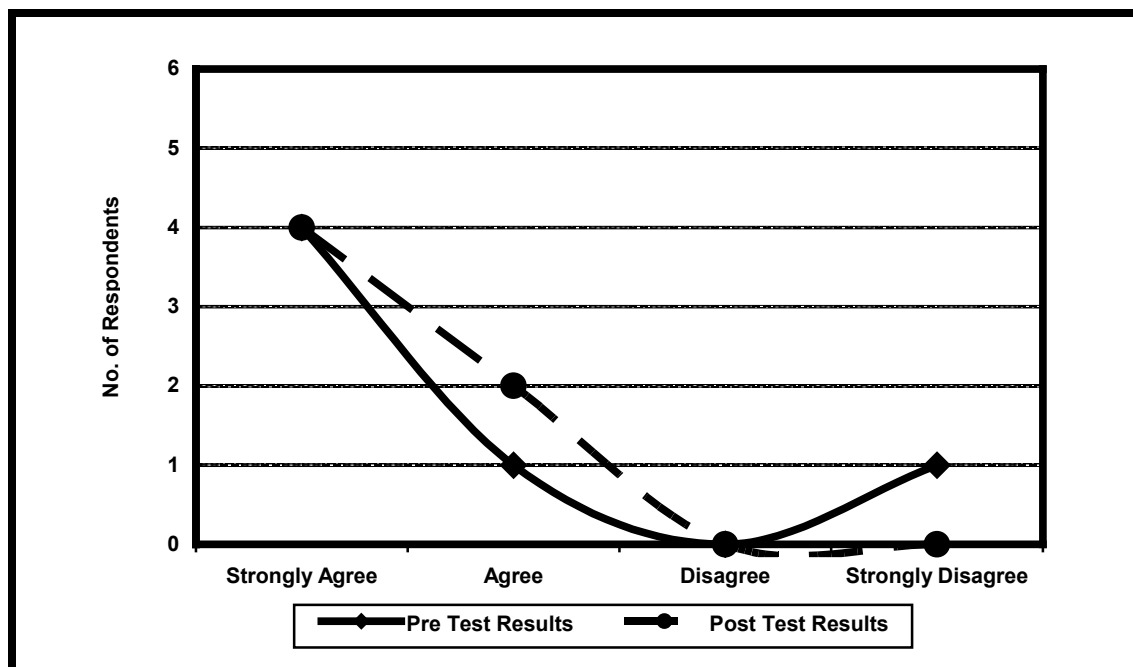
3. In developing Personal Growth, one might develop character as well



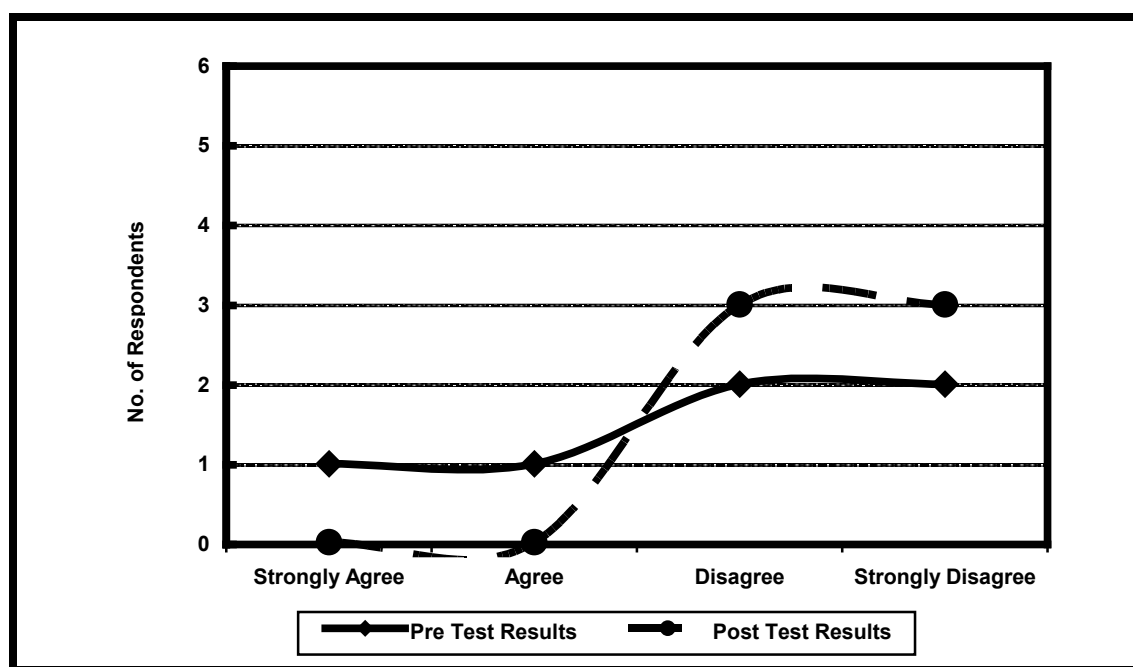
4. The element of building a strong Christian community includes several ministry concepts



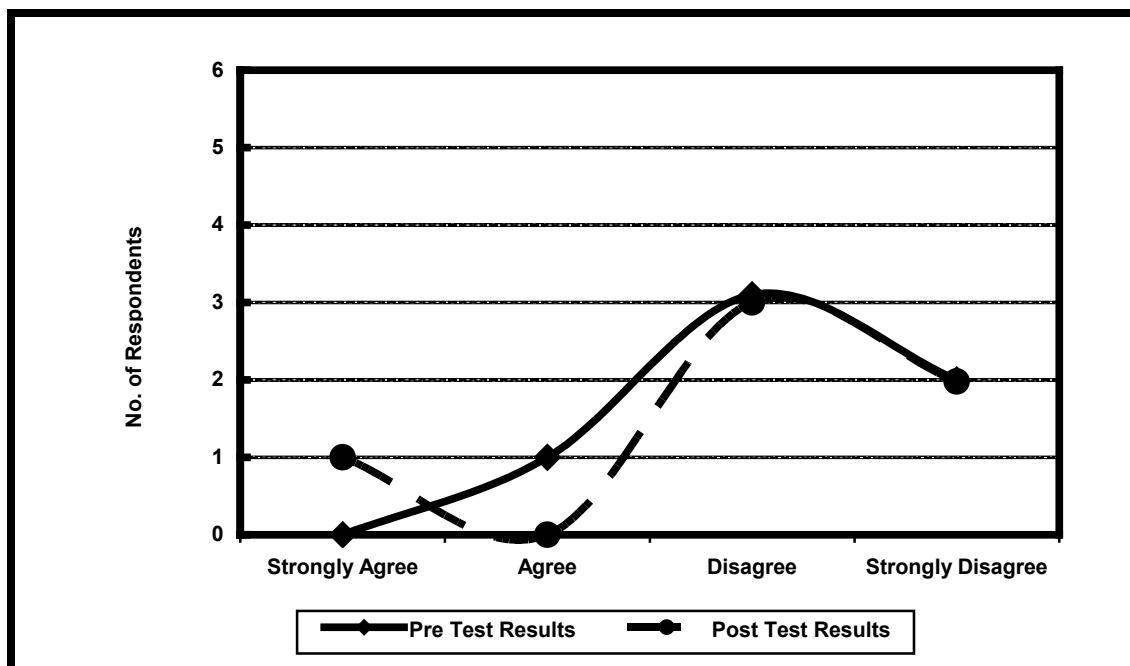
5. Associate ministers' personal growth is essential for ministry



6. Earma Broadway Brown's book, *In the Spirit of Armorbearing*, does not concern associate ministers



7. Persistence and perseverance are useless in the minister's call



SEMINAR THREE**QUANTITATIVE SUMMARY****The Inner-Structural Procedures of Personal Growth****Total Percentage - 42****Pre-Test**

24% Strongly Agree

7% Agree

6% Disagree

5% Strongly Disagree

Post-Test

25% Strongly Agree

10% Agree

4% Disagree

3% Strongly Disagree

APPENDIX F

SEMINARS FOUR AND FIVE

PRE AND POST-TEST QUESTIONNAIRES AND SUMMARY CHARTS

PROFESSIONAL DEVELOPMENT: EVALUATION AND PROPOSALS

SEMINARS FOUR AND FIVE

Professional Development: Evaluation And Proposals

In Bruce Roberts' book, *A Lifelong Call to Learn*, collaboration in continuing theological education challenges the church to rethink its boundaries and its natural tendency to turn inward in order to engage the large culture in which the church is located. This is a challenge to local churches of smaller congregations, to rethink the challenge and promote continuing education in rural churches as well.

Gilbert Rendle in his book, *Leading Change in the Congregation*, looks at continuing education in developing the clergy as “a culture shift from a time of honoring ‘sameness’ to a time of honoring ‘difference.’”

According to James Emery White, his challenge to the professional clergy is in “Rethinking the Church”:

- Rethinking Evangelism: we want to communicate the Christian faith to others, but who are the others?
- Rethinking Discipleship: a long obedience in the same direction.
- Rethinking Worship: regardless of style or tradition honors God, and hold meaning for people.

Professional Development for associate ministers should include attending local and state associations and conferences. These conferences and workshops have proven to be an educational vehicle for spiritual growth for ministers. Bible College or some other resources that produce adult Bible training should be mandatory.

The Old Testament gives proven evidence of extensive training for the work of the prophets (I Kings 20:35), “The Sons of Schools” of the prophet was probably

originated by Samuel (I Samuel 10:5-13) to help combat the spiritual and moral decline of the period. For the prophets to operate correctly in the will and way of God, it was necessary for them to know the Law of God.

Paul, the second greatest man in the New Testament, was probably one of the most educated followers of Jesus in his day. His secular education was obtained in Tarus; one of the world's best learning centers in his day.

The evaluation and proposals of associate ministers are different according to some denominations. These definitions should bring some light:

- Associate minister: a born again individual who has acknowledged his or her calling, publicly announced it and then licensed to serve in a local church that has a pastor.
- Associate minister: a licensed and ordained minister with functions and duties similarly to that of a pastor.

The associate minister's proposal should include: 1) longevity; 2) commitment; 3) attitude; and 4) teamwork. Many are called, but few are chosen, stepping into that place of the chosen of God comes by prayer, faith, integrity, diligence and excellence of ministry. Be committed to the will of God, no matter the cost. Terry Nance says, "*Bloom where you are planted.*"

SEMINARS FOUR AND FIVE**Professional Development: Evaluation and Proposals****Pre/Post Test Questionnaires**

Indicate your answer by circling one choice:

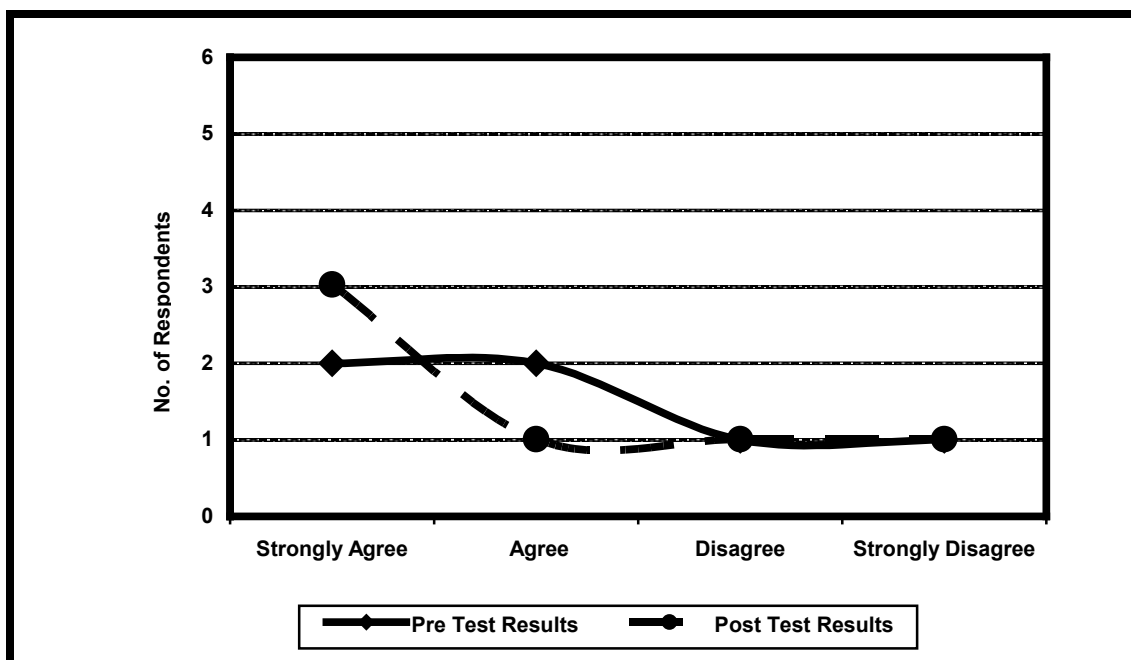
1. Collaboration in continuing theological education challenges the church
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
2. Rethinking will promote continuing education in rural churches
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
3. Continuing education is a key in clergy development
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
4. Rethinking the church does not involve evangelism
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
5. Professional development of associate ministers should include conferences, workshops and attending local associations.
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
6. Bible College and seminary training for associate ministers are not required by the writer
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
7. The Old Testament gives proven evidence of extensive training for the work of the prophets
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
8. The Sons of Schools of the prophets were probably originated by Samuel
A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

9. Paul was probably educated
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
10. Associate ministers in some denominations are ordained
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
11. Associate ministers are licensed ministers in a local church
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
12. Associate ministers should not be committed to the will of God
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
13. The associate ministers' proposal should be longevity, commitment, attitude and teamwork
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree
14. Bloom where you are planted
- A. Strongly Agree B. Agree C. Disagree D. Strongly Disagree

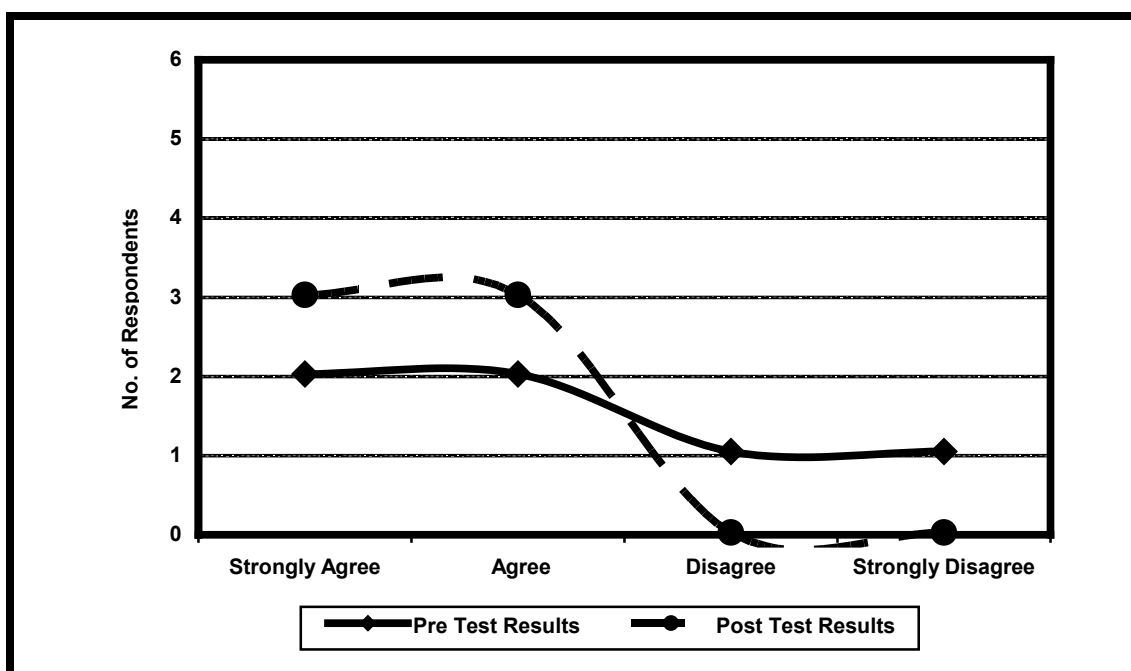
SEMINARS FOUR AND FIVE SUMMARY CHARTS

Professional Development: Evaluation and Proposals

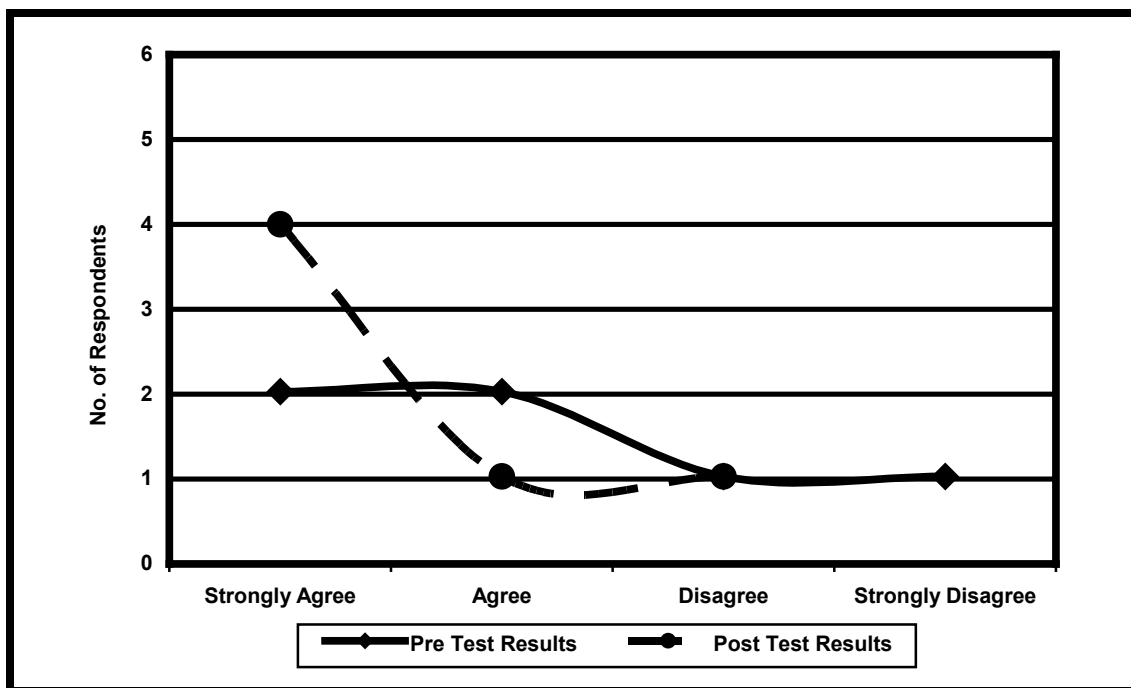
1. Collaboration in continuing theological education challenges the church



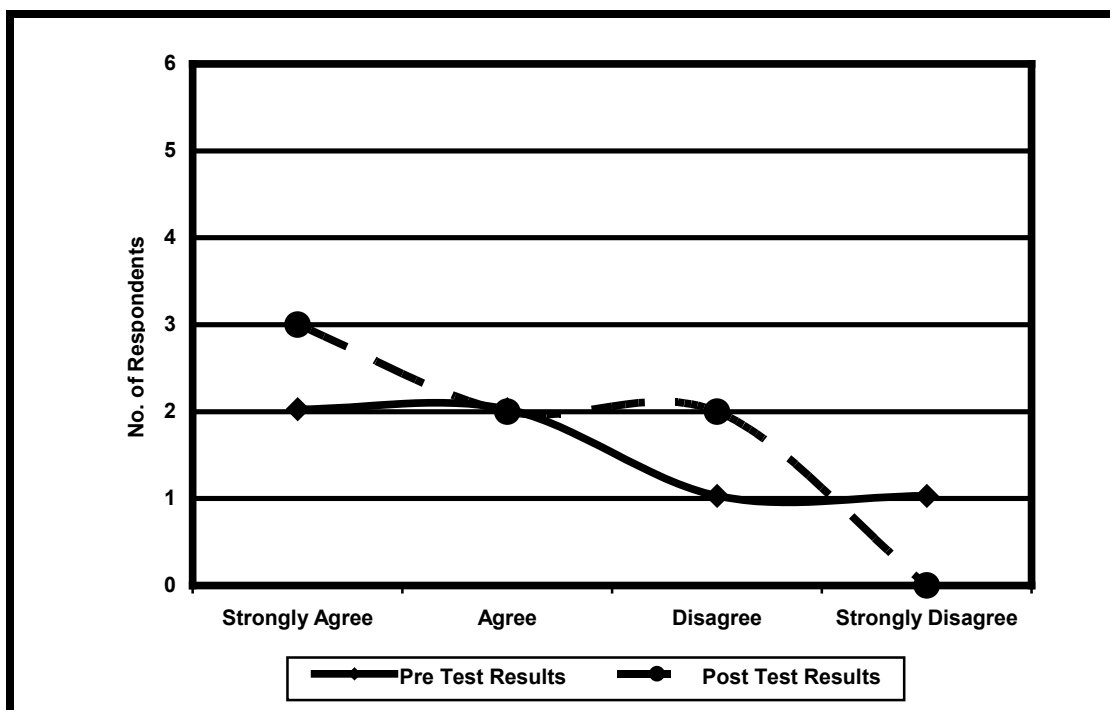
2. Rethinking will promote continuing education in rural churches



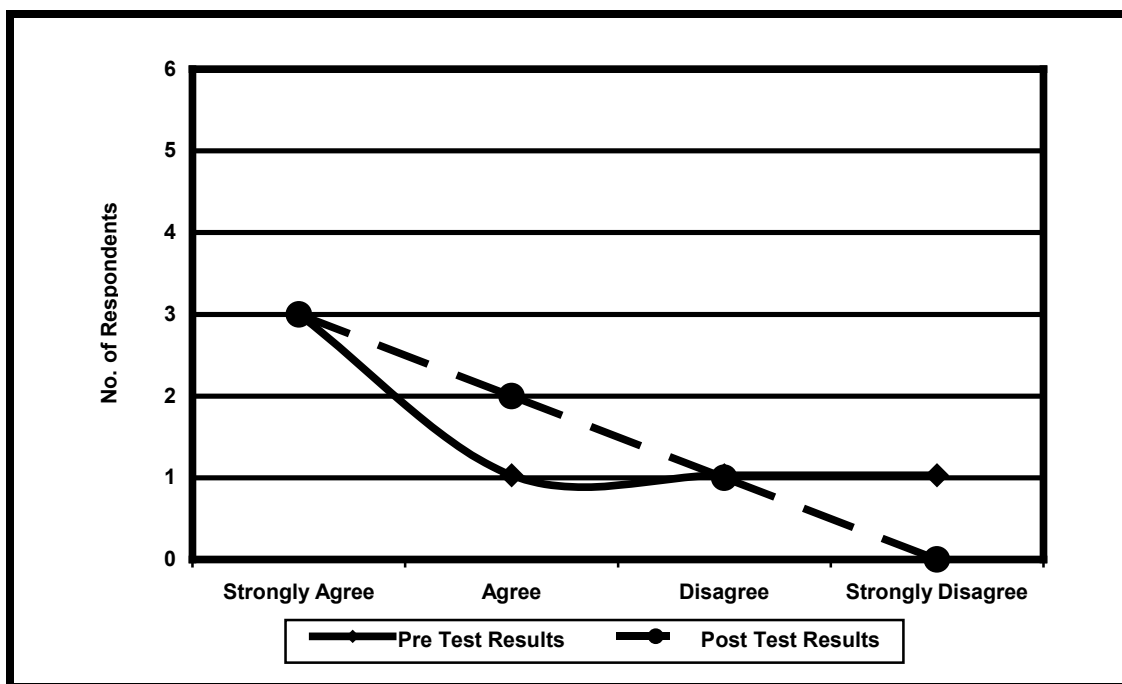
3. Continuing education is a key in clergy development



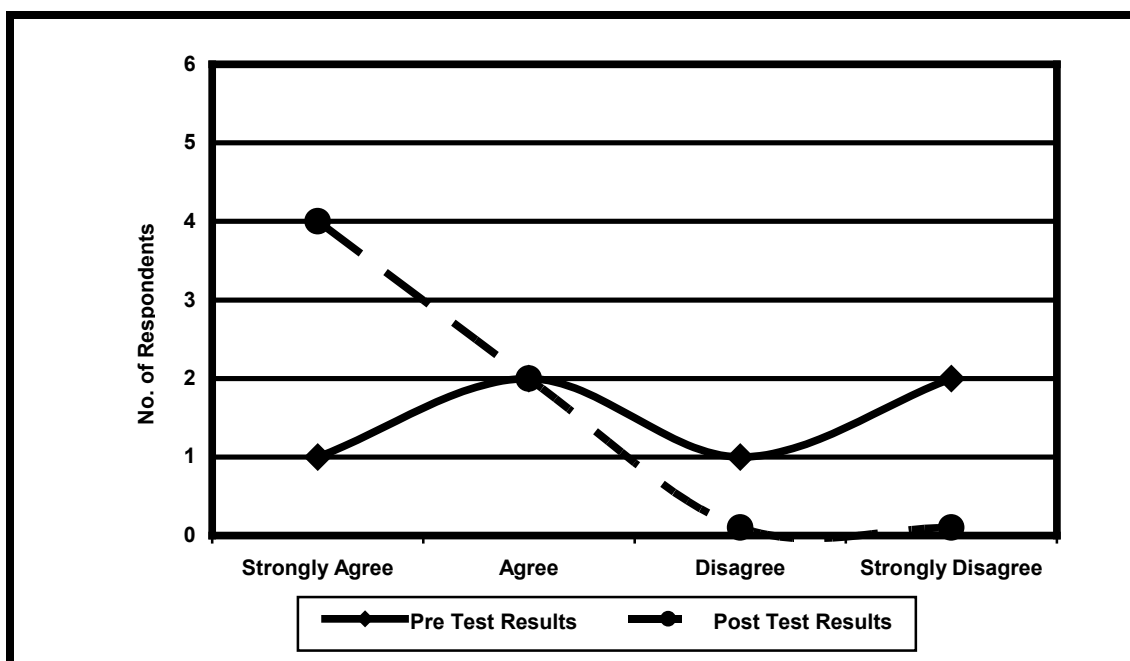
4. Rethinking the church does not involve evangelism



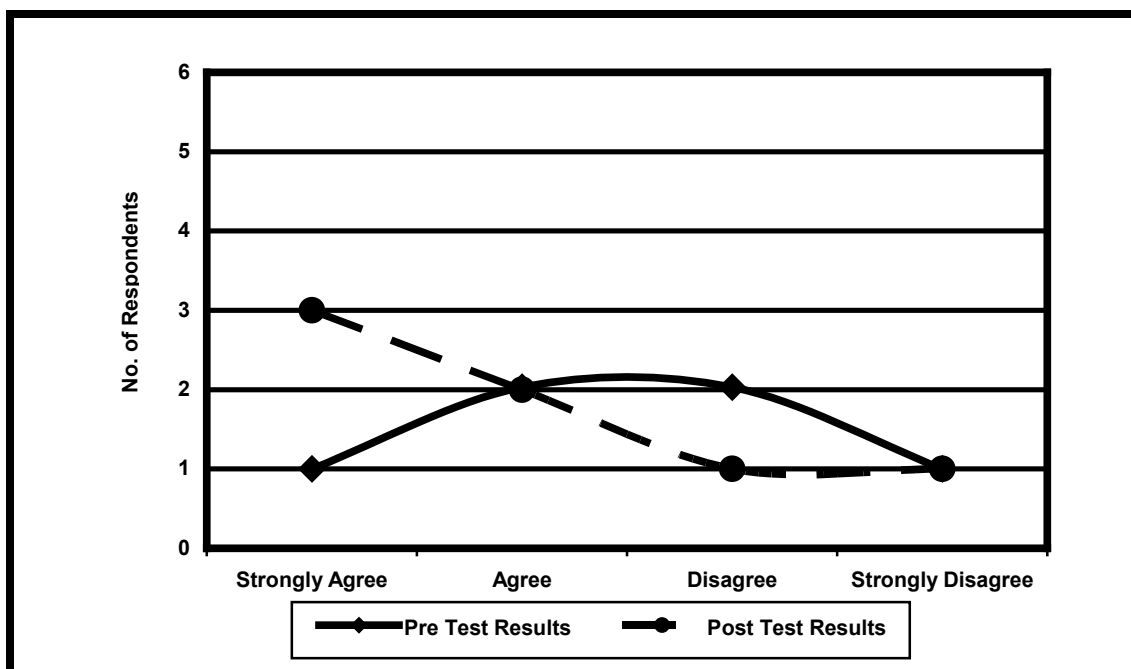
5. Professional development of associate ministers should include conferences, workshops and attending local associations



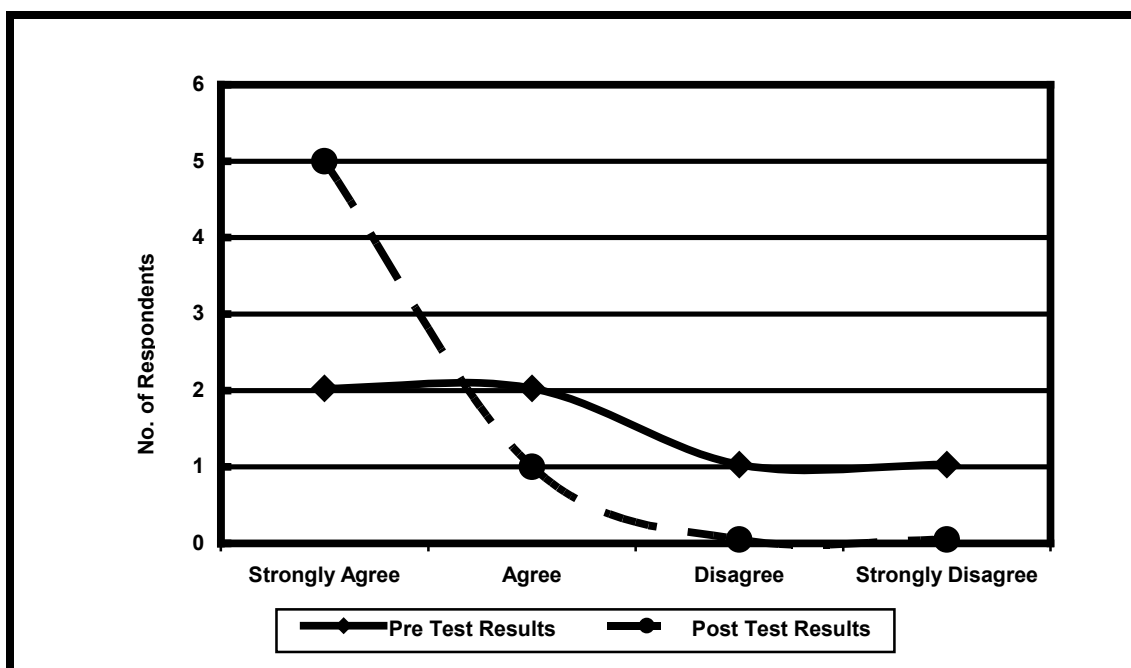
6. Bible college and seminary training for associate ministers are not required by the writer



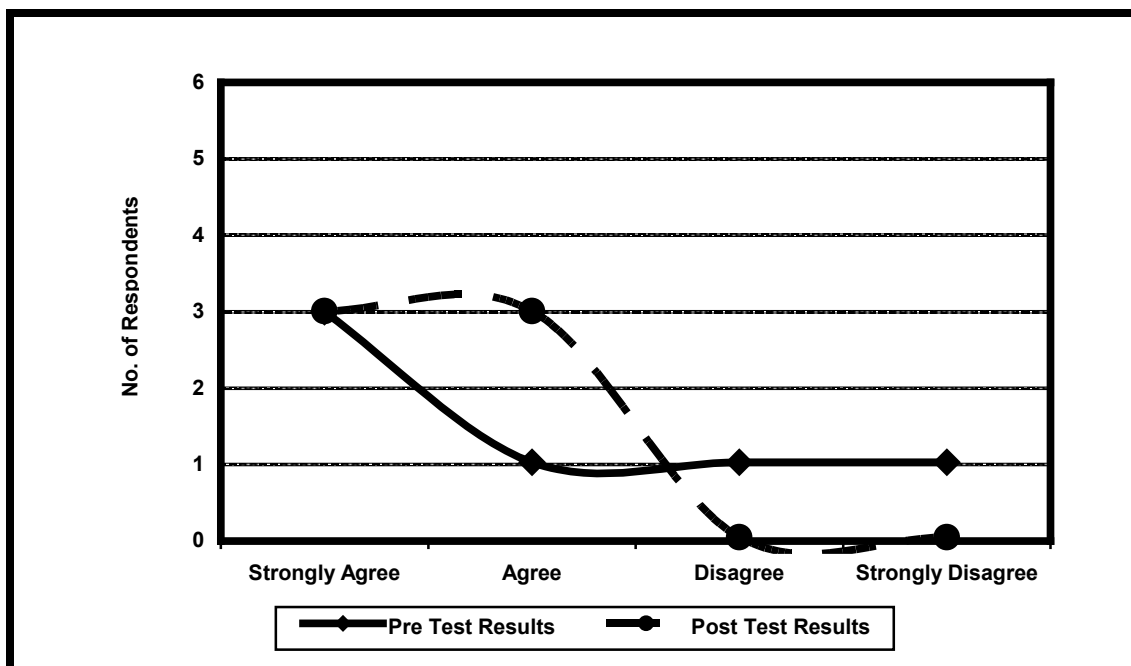
7. The Old Testament gives proven evidence of extensive training for the work of the prophets



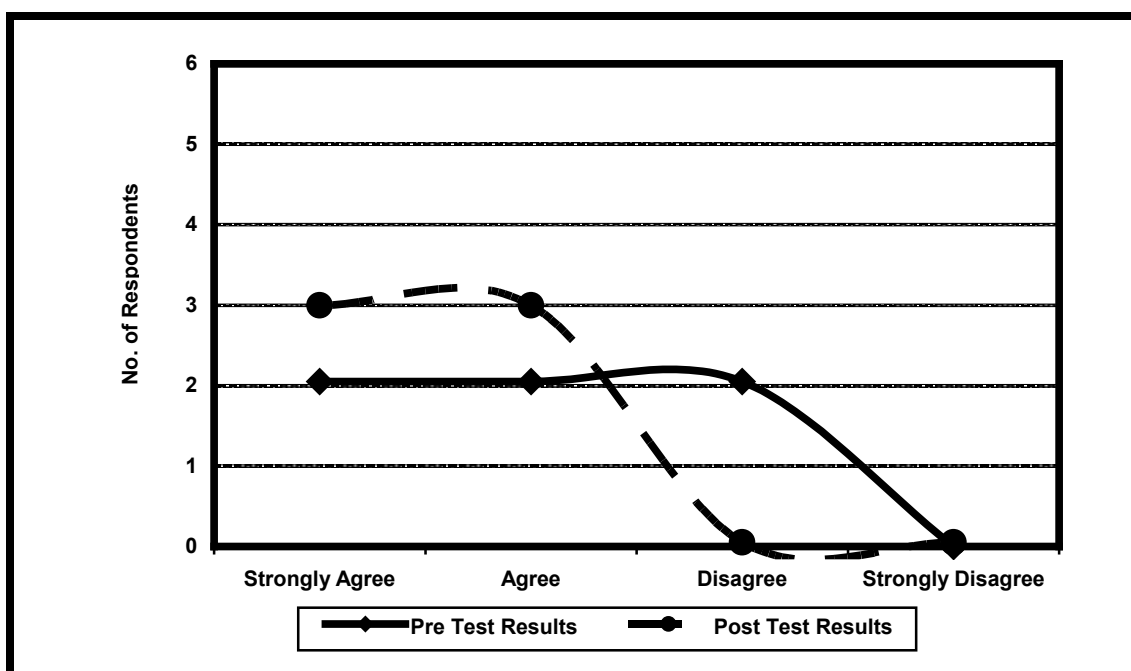
8. The Sons of Schools of the prophets were probably originated by Samuel



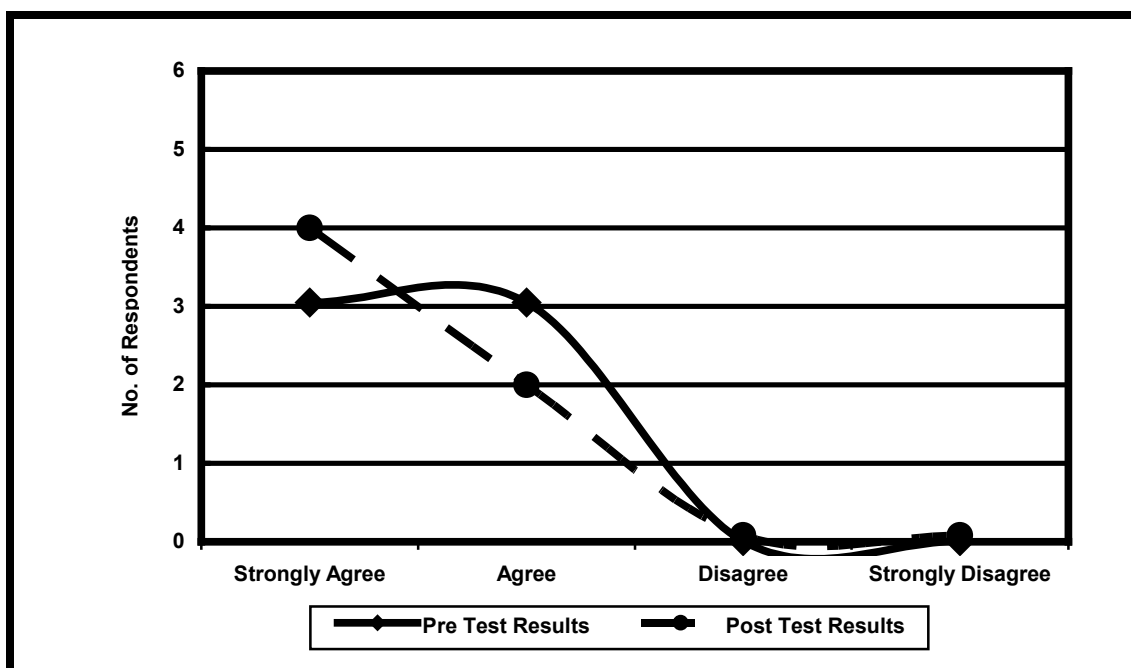
9. Paul was probably educated



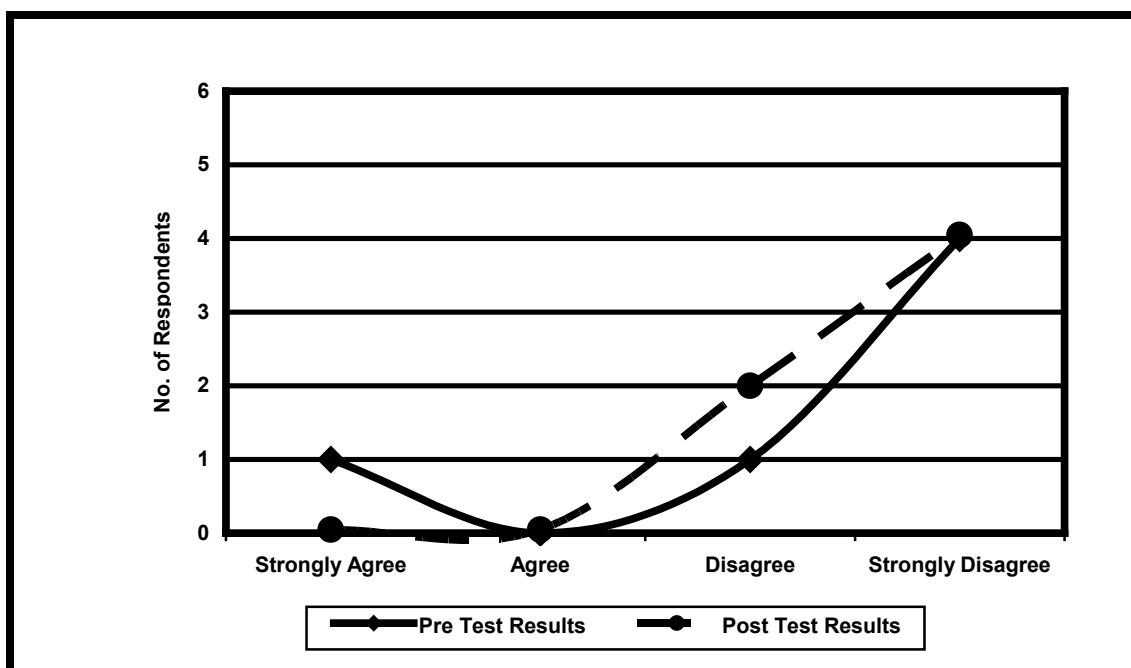
10. Associate ministers in some denominations are ordained



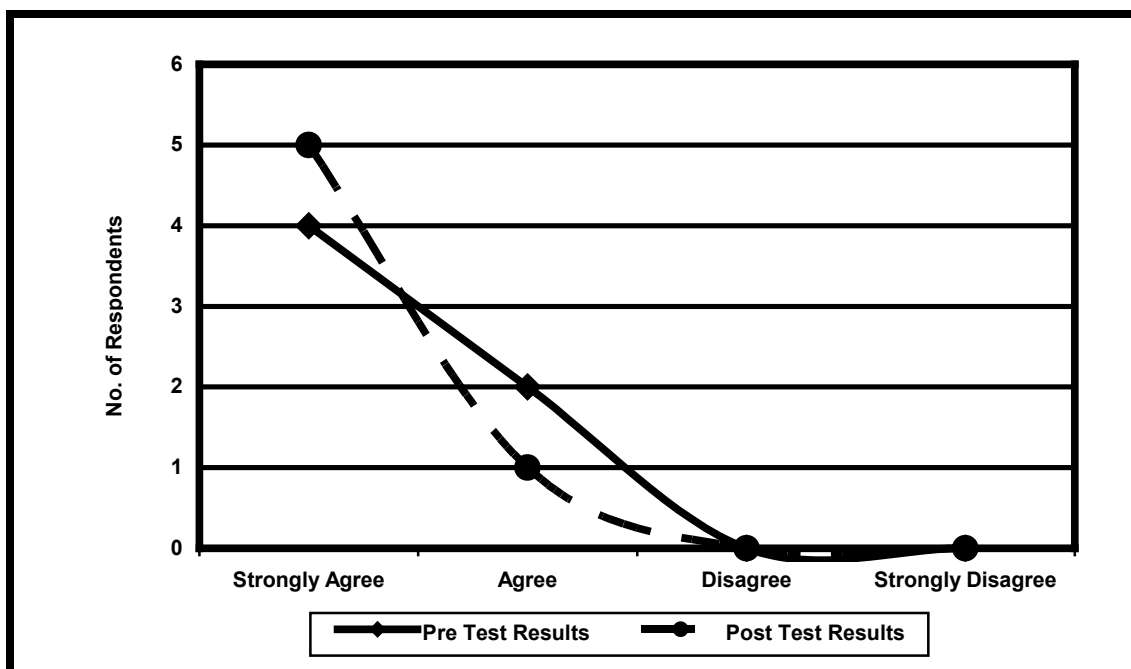
11. Associate ministers are licensed ministers in a local church



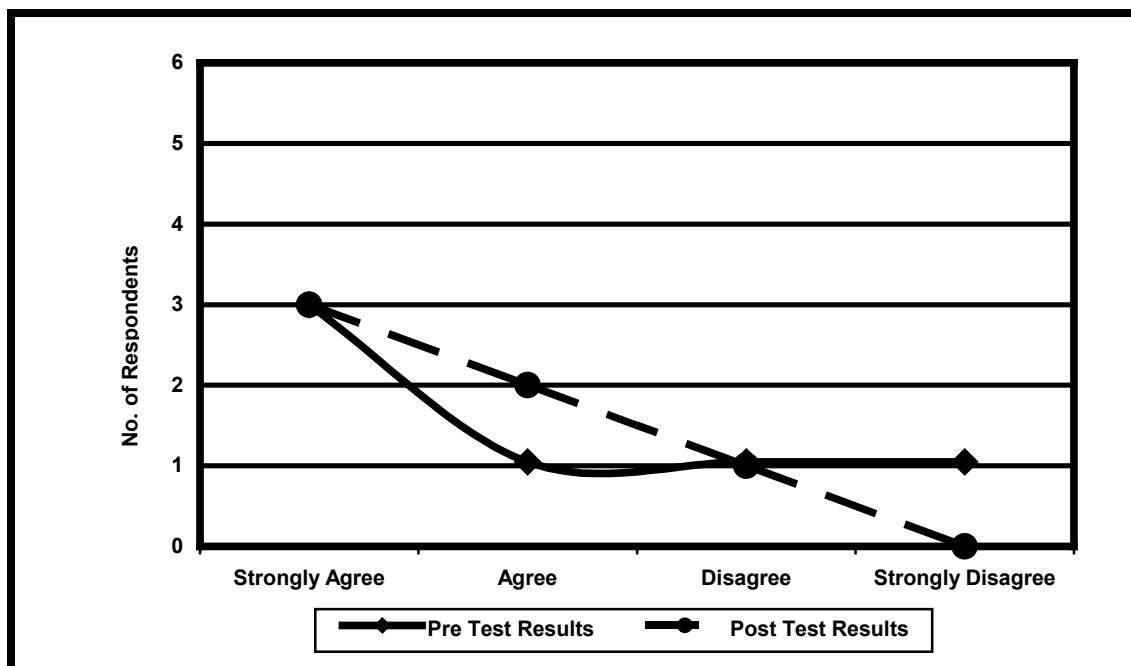
12. Associate ministers should not be committed to the will of God



13. The associate ministers' proposal should be longevity, commitment, attitude and teamwork



14. Bloom where you are planted



SEMINAR FOUR
QUANTITATIVE SUMMARY

Personal Development

Total Percentage - 84

Pre-Test

36% Strongly Agree

29% Agree

14% Disagree

5% Strongly Disagree

Post-Test

55% Strongly Agree

12% Agree

10% Disagree

7% Strongly Disagree

SEMINAR FIVE

QUANTITATIVE SUMMARY

Church By-Laws Evaluation and Proposal

Total Percentage - 84	
Pre-Test	
30% Strongly Agree	20% Agree
12% Disagree	22% Strongly Disagree
Post-Test	
55% Strongly Agree	20% Agree
5% Disagree	4% Strongly Disagree

The results of the Pre and Post-Test questionnaires reveal that there was a lack of knowledge, perception and awareness, that mentoring is an educational tool in ministry and in the development of the ministers.

APPENDIX G

**MENTORING RELATIONSHIPS IN THE
BIBLICAL PERSPECTIVE**

MENTORING RELATIONSHIPS IN THE BIBLICAL PERSPECTIVE

Mentoring was a way of life in Biblical times. It was the primary means of handing down skills and wisdom from one generation to the next.

The Old Testament

- a) Jethro and Moses (Exodus 18), Jethro taught his son-in-law the invaluable lesson of delegation.
- b) Moses and Caleb (Numbers 13, 14:6-9, 34:16-19; Joshua 14:6-15). It appears that Moses groomed Caleb for leadership, and inspired in him an un-swearing faith in the Lord's promises.
- c) Moses and Joshua (Deuteronomy 31:1-8; 34:9). Moses prepared Joshua to lead Israel into Canaan.
- d) Samuel and Saul (I Samuel, Chapters 9-15). Samuel not only tapped Saul to become Israel's king, but tried to shape his character as well. Even when Saul rebelled against the Lord, Samuel kept challenging him to repent and return to God.
- e) Samuel and David (I Samuel 16, 19:18-24). Samuel anointed David as king and gave him refuge from Saul's murderous plots.
- f) Jonathan and David (I Samuel 18:1-4, 19:1-7, 20:1-42). An outstanding example of peer mentoring. Jonathan and David remained loyal to each other during the troubled days of Saul's declining reign.

- g) Elijah and Elisha (I Kings 19:16-21; II Kings 2:1-16, 3:11). The prophet Elijah recruited his successor, Elisha, and apparently tutored him in the ways of the Lord while Elisha ministered to Elijah's needs.

The New Testament

- a) Barnabas and Saul (Paul) (Acts 15:36-39; II Timothy 4:11). Barnabas was willing to part company with Paul in order to work with John Mark. Later Paul came around to Barnabas' point of view, describing John Mark as "useful to me for ministry."
- b) Priscilla, Aquila, and Apollos (Acts 18:1-3, 24-28). Tent-makers Priscilla and Aquila served as spiritual tutors to Apollos and Ephesus. As a result, Apollos became one of the early church's most powerful spokespersons for the gospel.
- c) Paul and Titus (II Corinthians 7:6, 13-15, 8:17; Titus). Paul, along with Barnabas apparently won this Greek-speaking Gentile, Titus, to the faith and recruited him as a traveling companion and co-worker. Titus became a pastor, and according to tradition, the first bishop of the island of Crete.¹

Collaboration Examples In The Old Testament

Moses as Mentor

In reviewing the life of Moses, we learn and characterize Moses as a teacher, father and friend in his mentoring.

- Moses as a mentor passed on much valuable knowledge and experience to Joshua. (Deuteronomy 31:7-8, 14). Verses 7-8, Moses encourages Joshua,

¹ Hendricks, *As Iron Sharpens Iron*, 180-181

though Joshua was an experienced general, and a man of approved gallantry and resolution, who had signalized himself in many brave actions, yet Moses saw cause to bid him to be of good courage. Joshua was now entering upon a new scene of action, and he was very well pleased to be admonished by Moses. Moses gave Joshua this charge in the sight of all Israel, that they might be the more observant of him. Moses gave Joshua the same assurance of the Divine presence, and consequently of a good success. Verse 14, Moses and Joshua were summoned to attend the Divine majesty at the door of the tabernacle. Moses was told again that he must shortly die; Moses brought Joshua to present to God his successor to receive his commission and charge.

- God called Moses to the mount, and gave him tables of stone, a law and commandments to teach Joshua, Aaron and Hur (Exodus 24:12-14). *“Come up, and I will give thee a law that thou mayest teach them.”* Moses taught them nothing but what he had received from the Lord. Moses appointed Aaron and Hur to be as loud justices in his absence, to keep the peace and good order in the congregation. Moses took Joshua, his companion, with him up into the mount, knowing it would bring satisfaction to him while he tarried for six days.
- Moses as a mentor to Aaron in giving instruction to him from God for the nation of Israel concerning manna from Heaven (Exodus 16:9-10). Here Aaron was his prophet, as he had been to Pharaoh. Moses directed Aaron on what to speak to the congregation of Israel. While Aaron was speaking, the glory of the Lord appeared in the cloud.

- Moses as a mentor to the heads of the tribes concerning the children of Israel (Numbers 30:1). Moses spoke to the heads of the children of Israel that they instruct those who were under their charge, explain the law to them, give them necessary cautions, and call them to account for the breach of their vows.
- Moses commanded the children of Israel concerning the cities for the Levites to dwell (Numbers 35:1-2). The laws about the tithes and offerings had provided plentifully for the maintenance of the Levites, but it was not to be thought, not indeed, was it for the public good that when they (the Levites) came to Canaan they should all live about the tabernacle. These cities were to be assigned to them out of the possessions of each tribe.

Joshua as Mentee

Many Scriptures support Joshua as a mentee:

- Joshua spoke as a man of faith that was taught by a man of God (Numbers 14:6-9).
- Joshua received encouragement and preparation from Moses (Deuteronomy 31:7-8).
- Joshua succeeded Moses as leader of Israel (Deuteronomy 34:9).
- Joshua (Moses' mentee). The Lord blessed Moses' minister to carry out his commandment for the Nation of Israel in conquering the Promised Land (Joshua 1:1-7).
- Joshua gave the people what the Lord had given him in whom they should serve and the one that he and his family was serving (Joshua 24:15).

There was so much Joshua learned as he followed in the footsteps of Moses, his mentor. Joshua was to be Moses successor and, thus, he was honored before the people. For this service, Joshua was prepared because God's servant, who was in communion with God, had trained him.

Collaboration Examples

Paul as a Mentor

In the New Testament, we find the model example of the mentoring process with Paul and Timothy. Albert Barnes' Commentary says concerning I Timothy 1:18,

It is, that Paul was committing to him an important trust, and one that required great wisdom and fidelity; and that in doing it he was acting in conformity with the hopes which had been cherished respecting Timothy, and with certain expressed anticipations about his influence in the church. From early life, the hope had been entertained that he would be a man to whom important trusts might be committed; and it had been predicted that he would be distinguished as a friend of religion.

In the same chapter Paul says, "This charge I commit unto thee, my son Timothy, according to the prophecies which went before thee, that thou by them might endure a good warfare."

There are several well-defined references of Paul and Timothy's mentoring relationship:

- Paul was the older and more experienced minister of the gospel and he taught Timothy the necessary steps to take against those who taught false doctrines in the church (I Timothy 1:18).
- Paul encouraged Timothy to be strong and fight the good fight of faith (I Timothy 6:12).

- Paul shared with Timothy, the importance of family/parents rearing children up in the Scriptures (II Timothy 1:3-5).
- Paul, as mentor to the church at Corinth (I Corinthians 1:2, II Corinthians 1:1-2).
- Paul, a mentor to the church at Thessalonica (II Thessalonians 1:1-4).
- Paul, a mentor to Titus (Titus 1:4).

Timothy as Mentee

- Paul taught Timothy on the journey to Jerusalem (Acts 20:4-5).
- Paul was with Timothy when he wrote the three prison epistles (Philippians 1:2:19, Colossians 1:6, Philemon 1:1).
- Paul, while also in jail wrote to his mentee, Timothy, and instructed him on how to deal with the growing problems of false teachers at Ephesus.
- Timothy was taught to keep that which is committed to his trust, (I Timothy 6:20).
- Timothy received the charge to preach the work in season and out of season (II Timothy 4:2-3).

Jesus Christ as the Mentor

A mentor in the Biblical sense established a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer, supported influences of his understudy to gain a deeper

comprehension of Divine truth, lead a godlier life and render service that is more effective to God.

Jesus' Twelve Disciples as Mentees

The foundation of Jesus Christ's mentoring of the twelve was laid through building blocks, i.e.:

1. His total obedience to God.
2. His anointing.
3. His deep love for His followers.
4. His intercession for them.
5. His trust in God's work in them.
6. His transparent witness.
7. His primary concern for character development.

From the starting point that "real spiritual growth takes place primarily in the context of relationships," the Master devised a coaching program, which was informal and oral at the same time. Jesus turned the entirety of every day life experiences into one big classroom for the twelve. Through training, dialogues, questions and answers along with parables and proverbs, Jesus committed to his disciples memories and precepts of God's kingdom.²

² Krallman. *Mentoring for Mission*, 122-124.

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